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"THE ROAD CALLED STRAIGHT"

ETHELIND LORD

ALL WILL admit there is such a thing as success, power, individual freedom.

That there exists at least a *possible* happiness, since it is universally sought.

That health is the *normal* condition, and sickness, however common, the abnormal.

That criminality is not an inherent attribute of man, but an engrafted, or acquired tendency.

That love, not hate, is the natural (natural in the sense of right) emotion of the heart, and that all desire it.

That, in short, *rightness* is the underlying law of life, the true condition, the only function of intelligence, and that if there seems to be in effect any law of wrongness, it works only through division, loss, lack, hatred, injustice and ignorance, and is therefore not an eternal or everlasting law, since it changes, and its results are changeable.

How changed? Primarily, by a change of mind. How does a bad man become a good one? Is it not because his desire to be bad, or to do wrong is in some way altered to a desire to be, or to do *right?* The actuating cause may be external, but the change takes place in the mentality.

So it is always with the mind that we work, either in self or in others. The beliefs of the mind, the ideas of the mind, the thoughts of the mind, yes, "feelings" of the mind must be transmuted before there is, or can be any betterment of external conditions.

We have agreed that it is the *good* things of life that all desire. But most of us have made the great initial mis-

take of assuming that these desired good things are to be acquired from outside ourselves, and probably at the expense of others, since we have been taught that there is not enough for all, and we must "hustle" for our share.

Success and power have meant to us merely the *results* of success and power—which we every day witness changing into failure and impotency.

We have grasped at freedom, though it enslaved our brother man—and have, in the end, found it limitation to ourselves, and not in any sense that immunity from harm which we really craved.

We have sought health by dieting, by fasting, by pills and plasters and nostrums—and have traveled the way of all flesh, which ends in death and decay.

We have thought to acquire some fancied good by theft, by force, by murder. Did these bring us what we wanted? Answer, all who have tried it.

We have fancied that our happiness lay in the love of one certain person, or in the companionship or possession of that one. Is such love *secure?* Does not jealousy, and doubt, and fear; yea, prolific seed of all unhappiness lie in the seeking of love outside ourselves?

Yet the good *is.* How, then, shall we attain it? Heretofore we have wended the circuitous way of externality; yet, there is a straight line to that good. There is a path which is "the shortest distance between two points;" the very easiest and quickest way of relating ourselves permanently and happily to the "heart's desire."

The path goes straight within. *In*—not out. This straight line is the "upright" which connects man and God —man and his good. It "conforms to justice and rectitude," because it is justice and rectitude. It is "right," that is, mathematically straight, because it does not deviate from the Truth of Being, from Law, from Principle. It is also "straight" in the sense that it is unmixed and undiluted with any error, evil or untruth.

This line "lies evenly between its extreme points;" that is, there are no irregularities or inequalities, no curves, or

evasions, no hesitancies on this path. It bridges all chasms; it throws the span of that knowing which alone is Faith, across the darkest gulfs of doubt that previous experience has opened to us.

"Man, *know thyself*," has been the instruction of the sages since time began. It was only when the Prodigal Son came to himself that he left that far country of separation from his good, and received in the fullness of understanding that which had in truth ever been his—the love and blessing of the Father—a realization of his own oneness with the source of All Good.

The straight road leads inward; it make a "bee line" back home. Instead of trying to find the mouth of the river of happiness, we must seek its beginning, and find it in the self! Found there, it is an inexhaustible treasure-trove, a veritable mine of simon pure ore, capable of enriching not self alone, but all the world.

The shortest road to happiness, the direct line to joy, is found only through this coming to the self. It is purely a matter of consciousness—an awakening to the magnitude and profound importance of the indwelling One; an uncovering of the many-faceted diamond of the "I;" a realization that the divinity of man is the only reality of man. This divine consciousness, indeed, is that pearl of great price, hid in the field of mind. Let a man but glimpse this pearl, and no previous possession, no accumulation of jewels, or gold, or stocks, or bonds has value in his eyes. He gladly sells all that he has, that he may possess the One. Diversity becomes unity, and at last he understands the significance of the statement that all is good. The one reality is the goodness of God, Principle, Law, Truth. All else is trash, unreality, illusion.

Thus, the "straight line" is a change of mind. Like repentance, this change is but a "turning from" one state of consciousness (which had resulted in trouble) to another state of consciousness, inevitably resultant in happiness, in peace, in freedom. It is truly just as easy, just as sudden, just as true as that. It is merely the shining of a great light

in a place that had been dark; it is that miracle, that wondrous happening which after all is the working of law, by which darkness ceases to be manifest and is forgotten.

That was the conversion, the change of mind, that Paul experienced "on the road to Damascus." All his previous beliefs and acts, his history, his ancestry, his zealous persecution of the Christians became as naught, became as though they had never been, in the shining vision of the Christ, fused in the white heat of that sudden conviction of truth into something better, and finer, and purer. Even his name was changed from Saul to Paul, that he might remember old things no more.

"In the twinkling of an eye" we, too, may be born again; the past obliterated; the long, tedious, winding trail come to an end, and the reality of health, wealth, love and happiness become our *conscious possession* for evermore.

"If you think you are beaten, you are;
If you think you daren't, you don't!
If you'd like to win, but think you can't,
It's almost a cinch you won't!

"If you think you'll lose—you've lost,
For all through the world we find
Success begins with a fellow's will—
It's all in the state of mind!"

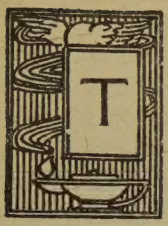
Then think! Think right! Begin *now!* Seek, and find the straight line which is the shortest distance between you and the good you desire. Knock, until it opens at that door of consciousness which admits *illumination.* Seek —it is for your finding—the priceless knowledge of the self, and never cease until it is attained. So be it.

Upon all those who are ambitious to make the world happier and better rests the obligation of drilling the tongue into habits of kindness, purity and refinement. Not by spasmodic efforts, not with occasional hints and gleams of good cheer, are men to use the tongue in the interests of happiness. To daily drill the tongue as an instrument of happiness and influence is to enter into the fundamental conception of living.—*Newell D. Hillis.*

THE WILL

A Factor in Establishing Divine Consciousness

IDA M. MINGLE



HE WILL is the gateway to the kingdom of God, for it is through this faculty of mind that man exercises his inherent power of choice and dominion over his thought world. God gave man freedom of will in the beginning, for to partake of the divine nature, the manifestation of God-man, man must be like the Creator, unlimited, unconfined. Man, in exercising his free will lost consciousness of his true self and brought into expression the realm of personality with all its limitations and shortcomings. To return to his original sinlessness in his threefold nature is the goal of every overcomer. Christ is the true self, the "only begotten Son," and through understanding that God and man are united in Christ, the individual will is blended with the Divine Will and the perfection of God expressed in man's body and affairs.

The spiritual man referred to in the second chapter of Genesis as the Lord God, is the *I Am* (Christ) in identification; manifest man is *I Will*. In other words, *I Will* is the *I Am* in expression, and all our thoughts come into consciousness through the will. When man, through his *I Will* faculty of mind, makes conscious union with the ideal, the *I Am*, he is willing to express that ideal in thoughts and acts. If he is not willing to live Truth, to express the ideal, he can rest assured that he is not consciously connected with the Christ center of his being, but is still absorbed in the realm of the outer, still listening to the voice of the serpent. He may hear the cry, "Adam, where art thou?" but hides himself, not having put on the whole armor of Truth.

In Jesus was pictured the true relation between the human and the divine ego. Through a process of crucifix-

ion he erased the errors of the personal consciousness, and through identifying himself with God he was transmuted and absorbed into his original self, Christ, the divine man. It was his willingness to let go of the personal that identified him with humanity as a whole and enabled him to find the most direct route to unity with his own being. He proved that the shadows that came between his personal entity and his Christ self had no substantial foundation, and passed naturally into their realm of nothingness when he was willing to let them.

The idea of letting or being willing, is a very significant one in the spiritual unfoldment of the individual. It involves the letting go of error established in consciousness through ignorance and willfulness, and the letting out or bringing into manifestation the truth inherent in man's being. The word *let* means to "give leave or power." God, in bringing forth the universe said, "Let there be light . . . Let the earth bring forth . . . after its kind," and throughout the whole process of creation is discerned the willingness of Divine Mind to express itself. As you bring forth your world use the word *let* in your decrees and you will find obstructions built by the will vanishing like a mist. The word *let* is a powerful dynamo when set into operation by the willing and obedient overcomer.

The will is not to be put under subjection, but it is to be harmonized with the Divine Will. God's will is always to express perfection. "It is not the will of your Father that one of these little ones should perish." When Jesus in his crucial moment cried out, "Not my will, but thine be done," he opened the floodgates of heaven and admitted into his soul all the power, strength, love and glory of an all-providing Father. This complete surrender of his will enabled him to come out of Gethsemane crowned with all power "in heaven and in earth."

The personal man, living for his own pleasure and profit has not really begun to live, for "he that hath not the Son of God hath not life." His are the temporal riches, that rust corrupts and thieves break through and steal. Even

students and seekers of Truth, who have as their goal the accumulation of the *things*, or the exaltation of the personal man, are like the hungry multitudes fed by Jesus, appeased only for a little while. The "loaves and fishes" alone do not suffice. The true manna, that "bread which cometh down from heaven," is the natural result of seeking first the kingdom of God and its righteousness. There is but one Presence and Power, Omnipotent Good; but man has the privilege and freedom to use this power as he wills. He may bring forth the perfect individual, the Christ-self, "eternal in the heavens," or build up the little self, the personality, and enjoy for a season that which might be his for eternity.

To withdraw from the personal consciousness and give all the substance of thought to the realizing of the Divine, does not mean that we lose interest in humanity, or cease to express love toward all we contact. To deny personality is to deny the reality of the carnal mind and body, seeing only the divine as the real man. How much more readily then, should the great sea of love flow between man and man when viewed in his real nature. With this love shining in our hearts, we look through the foolishness, the sickness, the wickedness or the weakness of the personality, as through the darkness to the light and let the imperfections be forever dissolved by the Spirit of Truth and Love. All evil is a lie, and the author of evil "was a murderer from the beginning and abode not in the truth, because there is no truth in him." Everything pertaining to the personal consciousness, good and evil alike, must go through a process of transmutation. If we seek to save the good in our lives, we will lose it eventually, because it has not the substance of Truth in it until we have become at-one with it through Christ. It is like the natural youth of man, beautiful on the surface, but having no substantial foundation, no roots in substance. The "old man" with his deeds must pass away and the "new man," alive in Christ, come forth. It is not humanity that is at enmity with Truth; all the foes of mankind are within the personal consciousness. When we conquer

ourselves, bring every thought into captivity to Christ, the whole world will lay at our feet for our enjoyment and satisfaction. With selfishness of the personality overthrown man can safely have all power in heaven and in earth, for he will delight in the law of the Lord.

A right denial of personality will cause all willfulness and egotism to vanish and let the Christ-self be revealed. When you have affirmed often enough your meekness and lowliness of heart, and told yourself again and again that you can do nothing without the Father within, "who doeth the works," you are ready to realize the truth of, "I can do all things through Christ which strengtheneth me," and be filled with the power of Omnipresent Wisdom and Love. It is the truth established in consciousness that causes the mortal to become obedient to the Christ-self. "I, if I be lifted up from the earth, will draw all men unto myself." Through the Christ-self I draw out the real that is back of every appearance of discord and bring forth the harmony of the divine consciousness.

To dwell consciously in the thought of our oneness with God is to bring forth the fruits of the Spirit. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is impossible to be associated with our Christ-self and not change the whole tenor of our lives. When the individual will is blended with the Divine in thinking the thoughts of God after him, there will be a natural, harmonious adjustment in all our affairs. If you are not becoming established in the divine consciousness, go down into the inner recesses of your being and inquire if you are *willing* to surrender all your preconceived ideas of whatever nature, all your intellectual attainments, all your social accomplishments, all the pride and pomp of the personal man; for all these things must pass through the consuming fire of Spirit and their dross be eliminated. Yet, nothing is ever lost. Everything is gained through self-denial. There may be a time in the progress from sense to soul, when you are

more conscious of forsaking the old than gaining the new, but there can be no sacrifice in giving up the lesser for the greater. "If ye be willing and obedient, ye shall eat the good of the land."

In studying the teachings of Jesus, we find that he did not spare himself in his overcoming, neither did he permit his disciples to point out an easier way for him to pursue. When Peter suggested that he need not suffer many things at the hands of the scribes, elders and chief priests, saying, "This shall not be unto thee," Jesus rebuked him with, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Jesus knew the purpose he had in view, the unfoldment of his divine self and the proving of his oneness with God, and was not to be swayed by the standards of men. Continuing, he gave all his followers a rule of conduct in the words, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Jesus did not say if any man wanted to come after him, he must deny himself, but said, "If any man *will* come after me." It is through the will that man acknowledges God and establishes his individuality. The *me* refers to the Christ, the divine self. Jesus positively identified himself with the Divine always. "Taking up the cross" is a denial of personality, a crossing out or cancelling of all that separates one from the Christ-self. Denial is the cross, affirmation is the crown; the former casts out, while the latter fills full, or fulfills. We cannot affirm the reality of the true self unless we deny the mortality of the personal. Thoughts of superiority, goodness, and other combinations of ideas may have built up a personal ego of *better than thou* nature, a self-righteousness that must be dethroned before the riches of the divine consciousness can be unearthed. Jesus made it very plain that the self-righteous experienced difficulty in entering the kingdom of heaven (harmony). "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

When we identify ourselves with the Christ within, we

set free in consciousness a power that envelops our whole being and assures us the protection promised in the Ninety-first Psalm: "He that dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty." Image to yourself this All Loving Presence surrounding you, permeating you, protecting you, drawing to itself only that of like quality and with thankfulness and praise attune all your thoughts to the melody of, "In Him I live and move and have my being." Ignore the personal claims of anything unlike Good. Cast your eyes in the opposite direction and watch for the good in all events in your life. With open eyes and receptive minds, be on the alert to understand what new revelation Spirit is presenting in every experience that comes to you.

Man's will in his true being is coupled with understanding. This enables man to choose the right, the true, and to act according to his choice. Becoming as a "little child," is a good illustration of the confidence, the trust, the meekness necessary for the perfect blending of the human with the divine will. To do the will of God is to think and act in harmony with the principles of Truth. When mentally cooperating with Divine Will, man's capacity to use his will is increased until he finds himself at that point in consciousness where he can say with Jesus, "I have power to lay down my life, and I have power to take it up." The personality must be crucified if one enters into this realm of Power. The Christ-self is our real being, and is the man who can "ask what ye will and it shall be done unto you."

The demonstration of health, prosperity or any other expression of harmony depends greatly upon the right use of the will. We will to speak the Word in understanding and faith, then we must be willing to "stand still and see the salvation of the Lord." If we are unattached in all our relations, the perfection of God will flow more freely into our lives. Complete surrender to Divine Will must be made as we bring into manifestation the divine consciousness. Letting the Divine Will have dominion is not a negative,

giving up to conditions we wish to surmount, but is the culmination of perfect faith, understanding and realization of an omnipresent principle always operating for the good of man unto his complete redemption. "Wherefore be ye not unwise, but understanding what the will of the Lord is."

THE HOLY SPIRIT'S PRESENCE

Neither in the Pauline epistles, nor anywhere else in the New Testament is it said or assumed that the Holy Spirit's presence is confined to Christendom. The underlying postulate rather is that the Spirit of God, like God himself, is everywhere, even in the inanimate creation, working toward the birth of a new world, wherein dwelleth righteousness. He is the atmosphere of the moral world, ready to enter into every human heart wherein he finds an opening. If, therefore, he is in the Christian world more than in other parts of humanity, it must be because he finds there a more abundant entrance, and that, again, must be due to the intrinsic and superior excellence of the Christian faith. The Spirit of God is a sanctifier in Christendom more than elsewhere because he there has at command the best material for his purpose.—*Bruce*, "*St. Paul's Conception of Christianity.*"

BE TRUE

Thou must thyself be true
If thou the Truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflowing heart
To give the lips full speech.

Think truly, and thy thoughts
Earth's pensioner's shall feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—*Selected.*

CAPTIVE THOUGHTS

CLARA S. CARTER

RINGING into captivity every thought to the obedience of Christ." It is strong language that the inspiring Spirit uses here —not thoughts in general, but definitely "every thought," with no room for distressing exceptions. Are there any tyrants more disturbing than our own thoughts? Instead of our dominating them they have dominated us, and we have not expected, nor even thought it possible, to be set free from the manifold bondage of vain thoughts, and still less of wandering thoughts. Control of deeds and words seems a small thing in comparison to the control of thoughts. Yet, all the while, here has been God's word about this hopeless, helpless matter; only, where has been our faith? According to *your faith* is the appointed measure of the reception and the benefit to ourselves of God's sure Word.

But there must be an orderly process in our mentality before this triumph—leading of every thought—can take place. There is the "casting down imaginations," or, (as in the more correct margin) "reasonings." As long as we are reasoning about a promise we never know its reality. Has it not always been, that we had to lay down our arms and accept God's way instead of our own ideas? Then, and *never* till then does the promise and the privilege become ours, not only in potentiality but in actuality. It is a very solemn thought that the alternative of "the obedience of Christ" is disobedience. Thoughts that are not brought into the Christ consciousness are in the carnal consciousness, for the thought of foolishness is sin. We think in words, and our unuttered language must be brought into bondage to the wholesome words. But who speaks of the bondage of the alphabet? And yet, without definiteness in that, there could have been no literature. Who speaks of the bondage

of the multiplication table? And yet, without that, there could have been no higher arithmetic, no mathematics and no astronomy. This correct thinking is to advancement what the steel track of the railroad is to the locomotive. It may seem confined, but it is confined only to increase and render safe the advance.

Do not mourn over your wandering, unruly thoughts. If you think of your weakness it becomes more and more a fact by your thinking. *Do not think of anything save what you desire to actualize.* Observe the six standards of thought: (1) Whatsoever things are true; beware of false standards; refuse to be governed by insincerity or duplicity. (2) Whatsoever things are *honorable.* The term in Greek is "reverent and respect, compelling; everything which makes itself respected;" admit only what is worthy of a child of God. (3) Whatsoever things are *just.* Be absolutely just to other people in your dealings, giving them their dues. If you feel that a friend's *purpose* is set according to the measure of the Golden Rule, do justice to that standard, although much perplexed at actions. (4) Whatsoever things are *pure.* There should be a strong desire in us to arrest the impure, however freed from coarseness, and to admit into our minds only what is as white as God's ether—his light. (5) Whatsoever things are *lovely.* Only admit into your thought what is consistent with I Corinthians, 13th chapter. (6) Whatsoever things are of *good report.* Imitate the elders who obtained the promise through good report, or Mary, of whom Jesus said, "She hath done what she could;" or the ten-talent man, to whom the Master said, "Well done! good and faithful servant."

With the Christ, may we let these six standards stand at the gateway of our minds and challenge every thought as it presents itself, admitting only what approves itself as true, honorable, just, lovely and of good report, giving up our entire natures to their calm and wholesome restraint—yes, restraint at first, but constraint of Love will, with practice, hold captive. Our thoughts are the looms in the wonderful mechanism of the inner life of the Spirit, which are running

day and night (never on a vacation), and weaving the garments in which our souls shall be arrayed.

THE RADIANT LIGHT

MRS. L. ROBE

AKING a visit to the basement, I stood in the midst of the blackness, waiting until my eyes grew accustomed to the dark. Gradually the opaqueness cleared and light spread about me, and through to my consciousness of vision. There had been no occasion to come here for several weeks. During that time a potato, probably fallen from a sack flung carelessly in the corner, had made, unerringly, it's journey to the little window, about twenty feet from where it lay.

The impulse of life, the instinct we call intelligence, the cosmic urge, commanded that it fulfill its mission of coming into the radiant light.

It had cautiously pushed its tender, luscious, amber shoot near and along the rough cement wall. With delicate, pale fingery-leaves, feeling here and there, making sure, seemingly, that it was traversing the pathway of light. As the stalk neared the window it put on more color, threw out more velutinous leaves of deeper green.

In its journey to the light, it had turned two sharp corners, curving its tender body to fit its environment, never hesitating, flinching or drawing back. At last it had crept from the ground, almost at a right-angle, to the window, and there its deep-green, luxuriant leaves, like hands, against the glass, a crowning cluster of tiny, pearl-white, lavender-tipped, symmetrical flowers, pressing their spotless, radiant faces close to the dusty glass, looked up to the marvelous light of its life.

I went back over the pathway step by step, and found the potato half buried in the soft sand, and nestling close, two little potatoes scarcely bigger than marbles.

Sitting on a box, I contemplated the tortuous trail the potato had traveled, and I thought of the absolute faith, the indomitable will, the patience, the forbearance, the humility, the importance and fulfillment of common life.

The errand forgotten, I sat there dreaming, with the panorama of life spreading out before me, the source of being so near, I felt the thud of the heart-throb.

Here was the lesson of life traced by the translucent finger of the tuber, in the dust.

Flung into the half-light it had sought the full-light. Apparently forgotten, forsaken by its kind; through trials, over rough roads, protecting itself, lest it be torn or bruised, through a lifetime of patient striving; harboring its strength; cherishing its ideal; keeping undefiled its purity; growing in perfection of form, down to the smallest detail; indefatigable mastery of time and distance; undeviatingly choosing its own peculiar coloring and perfume; lifting its radiant bloom into the effulgence of actuality and crowning its life with the fullness of being.

What of us? Flung in the half-light, do we persistently drive our chariot to the zenith, or do we sulk, or whine, or murmur? Do we keep ourselves unsullied from the world strife? Do we know how to protect ourselves in perilous places? Do we bend, go under, or leap over a binding, hedging environment? Do we, through time and space, through strain and lassitude, drudgery and fatigue, keep our hearts warm with human love?

Have we patience, tolerance, good-will, forbearance? Have we kept our own radiant brilliancy of coloring and our subtile perfume? Are we true to our own vital-flame? Have we kept ourselves frutescent? Are we sparkling the radiant sheen, as a light-ship stabs the darkness, with its scintillating beams, then flashing light on to other ships, tossing on turbulent seas?

Do we live to the highest we know, or are we stumbling, staggering, growing sharp-tongued, bitter and discouraged?

Do we understand the radiant light? Do we know

that it is never dim; that it is always shining; that it never faileth?

Then let us lift our heads, we that walk in darkness, and behold the light that is aglow. Let us press our hearts, our hands, our souls against its life-giving warmth, with the unfaltering faith of the potato; then will we bloom in fullness and power.

EMERSON'S TRUST IN IDEAS

It is a lesson which all history teaches me, to put trust in ideas, and not in circumstances. We have all grown up in the sight of frigates and navy-yards, of armed forts and islands, of arsenals and militia. . . . This martial music, this endless playing of marches and singing of military and naval songs seems to us to constitute an imposing actual, which will not yield in centuries to the feeble depreciatory voices of a handful of friends of peace. Thus are we always daunted by the appearance; not seeing that their whole value lies at the bottom in the state of mind. It is really thought that builds this portentious war-establishment and a thought shall melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought. Observe how every error, each a *thought* of some man's mind, clothes itself with societies, houses, cities, language, ceremonies and newspapers . . . how timber, brick, lime and stone have flown into convenient shape obedient to the master-idea reigning in the mind of many persons. . . . We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, be it ships or books or cannons or churches. . . . They serve to show where man is now. The least change in man will change his circumstances.—*Emerson—Address on "War," delivered in 1838.*

As one lamp lights another, nor grows less, so nobleness enkindleth nobleness.—*Lowell.*

Liberality is not giving much, but giving wisely.

SHELTERING WILL

EDNA L. CARTER

HE BEAUTIFUL figures and symbols of the Bible often appeal to us even before we have any understanding of their meaning, or any experience with the Truth which they signify. The Psalmist's figure of the Lord as a rock of refuge, a hiding place of safety and security, has been used in hymns and prayers in every dispensation and has brought comfort to many a heart, weary of the struggle and stress and storm of mortality.

The great sheltering love of God is expressed in his will, therefore the Rock of Refuge is God's will. Mortal thought, in its inability to discern spiritual things and put them in right relation has made separation between Love and Will. Love, it considers as desiring to give happiness; the idea of happiness being that which will please the natural man. God's will has been made a thing to be feared and dreaded as something that seeks to interfere with man's happiness for reasons that man may not know. Man has assumed, that to try to find out God's will would be presumption and all that one can do is to be resigned. In this misunderstanding of Love and Will and their consequent separation, lies the explanation of the failure of the Lord's own to live the spiritual life in steadiness and security, free from mortal combat. Even after the truth is seen, the sincerest effort is required to be true and faithful to it until it is so established in consciousness that it proves itself and becomes the "strong habitation whereunto I may continually resort."

It is self-will that makes trouble and sadness, and whenever any anxiety or sorrow is felt it is a revelation that we have been led of self-will and have followed it out into the wilderness of mortality. The revelation is a call back into the Rock of Refuge, God's sheltering will. When we

learn that God's will is our supreme good, we no longer speak of it in a doleful fashion as if it were something to be mourned over and yielded to in sad resignation, but we say joyously, "I delight to do thy will, O my God." Then we can pray acceptably, "Thy will be done," and go on cheerfully and gladly, not because self has had its way, but because it has not. Whoever has found God's sheltering will as his refuge has entered the Secret Place of the Most High and all the blessings that abiding there brings are his.

To find the shelter of God's will it is necessary to give up to him, not only self-will, but the heart also. Head and heart must unite in loving obedience. All overcomers know the struggle that sometimes takes place between the will and the affections when God's will is discerned and desired and mortal affections rebel. This breach in consciousness is repaired by saying whole-heartedly to God, "I do give you my heart. My will and my heart are now united in thy will."

The philosophies men build up in the name of Christianity plan a broad, easy way to spiritual attainment, but the truth remains that eternal life is only found by walking the narrow way in which Jesus leads. Christianity means nothing if it does not mean entire consecration, the death of self and the baptism of fire. "Then," says some one, "suffering is the way to life." No, but those who refuse to let self die in order to avoid the suffering involved are as far from the truth as are those who look upon suffering as a means of grace. It is not a question of suffering, but of centering will and heart on the prize of the high calling of God, which is Sonship. When we do this, self will die. If there is suffering, that is another matter. One may suffer while the fire baptism burns up the dross of self, but so far as one keeps will and heart fixed on God pain will be escaped, even as Daniel and his friends proved when thrown into the burning fiery furnace.

Paul's words, "Though he were a Son, yet learned he obedience by the things which he suffered," are sometimes taken as proof that we learn by suffering. But the text

does not so read. It was not by suffering, but by the things, that is, the experiences he met, that Jesus learned obedience. He learned by his experience with the Spirit in overcoming "the likeness of sinful flesh" which he took on to accomplish redemption for us. With him, as with us, suffering did sometimes accompany the overcoming, but we should not forget that we grow continually in God's sunlight and that the soul expands under deep spiritual joy. As well might we believe that flowers grow only in clouds and rain as to think that our growth takes place only when the clouds of mortal thought hide the sun of righteousness from us and tears of sorrow fall.

There is not only love but wisdom in the will of God. The telescope reveals wonders of creation that the natural eye could not make known to us and no less marvelous are the mysteries seen through the microscope. The infinite wisdom so revealed is just as wondrously manifest to us in our individual lives, whether in the Father's forethought and plan for us or in the details of that plan. "The very hairs of your head are all numbered."

Understanding this, we find it easy to "wait on the Lord," both for the revelation of his will and for the steps in the expression of that will in Divine Order. We will learn, in living his will, not to act on impulse or hastily, but in the calm and quiet and assurance of a well-ordered life, it will become a habit of mind to turn continually toward the Lord for guidance and to wait his direction.

The will of God protects from selfishness, and selfishness is all that makes need of protection. All of the sayings of Jesus point the way to the shelter of the Divine Will. Every one of them is a help in overcoming self. No one can dwell on them in thought, and persistently make effort to obey them in the Spirit, without growing in spiritual power and finding freedom from enslaving self-will. It is only those who break through conventional religion and turn aside from the sophistry of man's philosophy who ever enter into the spirit of Jesus' teachings and find the glory of the life "hid with Christ in God"—hid in his sheltering will.

We find shelter in God's will only by abiding in it and we abide in it by obedience. The matter of referring everything to him becomes, therefore, at once a necessity and a joy. Every thought must be brought into harmony with his will and all the functions of the body established in Divine Order. Eating and drinking must be taken out of the domain of false appetite and sanctified to God, so that whether we eat or drink or whatever we do the body will be blessed and God will be glorified. "Christ in you" is "the hope of glory," and with the knowledge that that great mystery, "Christ *formed* in you," is being wrought out in us, we cannot do otherwise than "present our bodies unto God, a living sacrifice, holy and acceptable." If we could see the wonderful physiological process of regeneration, that process in which the cells of the body undergo the transformation from corruptibility to incorruptibility, from mortality to immortality, we would be lost in wonder, and very careful we would be, not only of thoughts and words, but in all our manner of living, that no defiling thought nor any of the works of the flesh should interfere with the forming in us of the Christ. The "new creature" needs the protection of God's sheltering will.

It is possible to have a zeal for the Lord's work, but not according to knowledge, and self-will may lead even the most earnest disciple to go here and to go there, to try this and to try that in an endeavor to work for God. Very important is it that we turn to the Lord's will for direction in all that we would do in his name. He has clearly revealed that it is his will to establish in the earth his perfect government, and we now see the kingdoms of earth fast being broken up, preparatory to the setting up of the one and only government that can bring everlasting righteousness and peace to the earth. If the government at Washington is systematic and orderly, at least as perfectly so as men can make it, much more must we think that the government of God will be established in the earth in perfect order. Man does not build even a barn without a plan, and it is unreasonable to suppose that the great and mighty God with

his absolute perfection of mind would undertake to set up a government in a haphazard way, dependent upon the ideas and changing opinions of men for the necessary work. So there must be a Plan and it must be perfect even to details. It is therefore wisdom on our part to ask to be shown our place and not try to work regardless of the Plan and of the direction of the great Architect who formed it and is directing its outworking. He has even prepared the people to fill their places. A plan would do no good unless there was a prepared people to carry it out. No one unprepared can do the great restitution work, which it is the mission of the new government to do. It is the Father's good pleasure to give the kingdom to the "little flock" who have made themselves ready by learning and obeying his will, thus winning the blessings and favors promised to overcomers. This little flock will not work in ignorance of the will of the Architect. To them he says, "Henceforth I call you not servants but friends, for the servant knoweth not what his Lord doeth." It is those who have worked regardless of the Plan who will say, "Lord, Lord, have we not done many wonderful works in thy name?" He will answer, "I never knew you." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." We cannot even enter the kingdom unless we do his will—unless we learn his Plan and take the place he has assigned us and do the work we have been prepared to do.

The design of Omniscience cannot be comprehended by the intellectual man. "The natural man receiveth not the things of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." "But God hath revealed them unto us by his Spirit, for his Spirit searcheth all things, yea, the deep things of God." A patient waiting upon the Lord for the revelation of his will is necessary, and this revelation will come as fast as the natural man is put off and the new man of understanding takes his place. The only way into knowledge of God's Plan is to believe in it, ask for light concerning it and so live

in his will each day that the Plan will unfold as a flower which grows and blooms because it has been placed in good soil and receives the sun and rain and the careful attention of the gardener.

Often it is said that the will is the man and this is practically true. So true is it that, if one follows self-will or yields to the will of others, one becomes weak, uncertain, vacillating, having no center of action and no sure foundation, and he loses the power to choose, to decide, and to do. If one stifles the still, small voice and listens to the loud whispers of self-interest, or drifts with the tide of another person's thought and desire, one meets shipwreck. The rocks are ahead in such a course. No man has ever died or failed in any way except through failure to establish his will in God. Now that the way to the unification of the individual will with God's will has been revealed and proved by Jesus, the responsibility of learning and doing the Divine Will cannot be ignored.

To be "strong in the Lord and in the power of his might" is to strengthen the will by unity with God's will and by obedience to it. We are inspired by the wonder of the possibility of knowing God's will and having it fulfilled in our lives, but unless we gladly take on ourselves the responsibility of doing it, inspiration fails and discouragement sets in. Jesus repeatedly called attention to the need of *doing*. "If ye know these things, happy are ye if ye *do* them." "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

Ready acceptance of the responsibility of doing the will of God meets the requirement, "Take my yoke upon you and learn of me." A yoke implies two working factors, and before the Lord's will can be accomplished in us and by us, we must do our part by obeying. It will not do to shift responsibility on to others or on to God. He will do what he has promised and he expects us to do what he requires.

If one shrinks from responsibility and from the dis-

cipline necessary to wean the will from its proneness to follow the leading of self-interest and gives up to the domination of other wills, spiritual growth is hindered and finally ceases altogether. It is therefore necessary to pray, "Thy will be done," and then to do it regardless of consequences or the opinions of others. God's will is above and beyond anything that mortals can comprehend; so it is only to be expected that in following it, we will often go contrary to the course our friends think proper for us. Jesus' warning, that even father and mother should not be loved above him, is a hint that we should not allow ourselves to be influenced by the will of even our nearest friends, but should keep our will centered in God and be ready to obey it no matter how foolish our obedience may seem to others. The man-fearing spirit always leads to entanglements and confusion. "The fear of man bringeth a snare." In self-interest and love of ease is found the source of the delusion that peace can be purchased by a little temporary sacrifice of principle, but peace at such a price is dearly bought and short-lived. The old problem under harder conditions will be met again. Not only has disobedience increased the complications, but power to meet them has been weakened through disregard of God's will.

At times it may seem that to follow the Lord is to walk alone, but the sense of loneliness is changed into comfort through the fuller opportunity for knowing the Lord which walking alone with him brings. Besides, no one knows how much of sustaining spiritual strength and joy of fellowship passes from one to another of the scattered members of the "little flock" who may not even be known to each other yet.

One secret of abiding in God's will is to take everything that comes as from him, whether it be what we call good or what we call evil. After we have learned that his will is only good, it seems sacrilegious to say that God brings to us all the reverses that distress the mortal nature, but we need to know that what the mortal calls evil is not evil when used by God to break up the personal life that binds and

limits us and hinders our opening out into the Universal. When God's hand strikes our shackles we cry out in fear and pain and begin to pray that he will let us keep our fetters. Every experience we have is, under the hand of God, a lesson to show us how we may more perfectly fulfill the consecration we have made and prove the goodness of God's will. Nothing changes trial into victory so quickly as seeing God's hand of love in it and trusting him for the lesson. In this way we learn of a truth that Moses knew, whereof he spoke when he said, "The eternal God is thy refuge, and underneath are the everlasting arms."

"Take thine own way with me, Lord,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness."

THY CREED

Do good to every man,
And from the heart let noble impulse flow
To all the world.
Think kindly thoughts of everything
And they will fill the atmosphere of life
With lofty dreams of hope and harmony,
Do noble deeds for justice and for right—
Deeds that will help some fellow-man.

A wayfarer like thee;
Then will they cast reflection of their kind
Upon thy soul.
From out whose light shall rise
The Throne of Peace,
And fill with broadening Love
Each thought, each word, each deed.
Then hast thou aided in the Master's plan,
And helped with earnest hands
In building up the structure of all life,
And bringing now to view
In all its true proportions here
The temple of God's Love. —*Anon.*

THE PERFECT MAN REVEALED

IT IS quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of the truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the "image and likeness" of God, created in the beginning. There are many men *formed* after this "image and likeness," and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. "I am Alpha and Omega, the first and last."

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective consciousness and under certain conditions we may behold him. This is the state described by John in the first chapter of Revelation.

He was in the isle called Patmos, in the Spirit on the Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes operative. The voice behind refers to the unseen or subjective

consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to form in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the Book of Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God.

MIND

Let us think of the mind as a garden.
Let us plant there and nourish today
Only thoughts that are good and noble,
And then let them blossom alway.

—*Maudaline McCormick.*

We can read, sing or talk about consecration, but to live it, in faith and patience, is the symphony of life.

HOLY SPIRIT BAPTISM

THE LAWS governing the world of Mind and Spirit are yet imperfectly understood by the human family. Those laws are exact and orderly. A given impulse in mental movement will always produce its action and reaction according to a fixed law. An idea held in mind sets up in the brain and body certain vibrations which may be timed and described by one familiar with practical metaphysics. But that description would be unintelligible to one not familiar with the details of mentation. Again, there is at present no vocabulary in which these mental processes could be put. How could the phonograph be described to a Patagonian, who had never seen one and knew nothing of the technical points that enter into its construction and use? The only way to convey the information would be to use symbols with which he was familiar, and thus approximate the information.

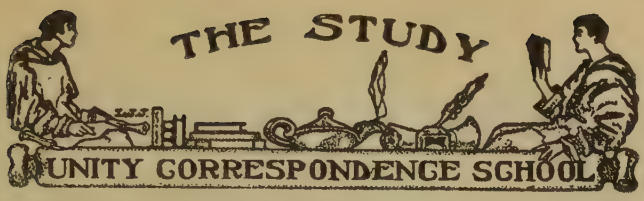
It is quite evident that the symbolism of the Scriptures will eventually be interpreted and explained in exact terms under the law of mentation and body reaction. Jesus raised his body to a rate of vibration which carried it beyond that in which the physical man is poised, and it became a radiant flame of life, each cell of which had the power to communicate its qualities to other bodies not yet quickened. It was his mission to thus raise the life vibration of the whole human family by sowing his ascended body broadcast among those who believe in him. This is the real meaning of shedding his blood, blood being the symbol of life. He gave up his life for all those who will take it and use it as he used it. The attempts of physicians to inoculate the senile with the vital germs of sheep and pigs is the vain reaching out of the human to this end. The life current in the whole race is running low, and up to the time of Jesus was getting gradually less and less. It was degenerating in quality and power, and needed an impetus that would put it to its proper place in the divine economy. Jesus first gave

forth the truth in the ideal world, then he gave forth the purified substance of his organism.

Peter said in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," which describes the first descent into human consciousness of this dynamic substance which Jesus radiated when he raised his body vibration to the spiritual plane. The spiritual plane is the normal plane, and man is not in eternal life until he has attained this place in body consciousness. Flesh bodies and material conditions are all abnormal in their present low rate of vibration, and they must be raised or disappear.

The descent into consciousness of this Jesus Christ life took place in the company of disciples, as described in the first chapter of Acts. They were in that upper room of the mind, which is the spiritual, and had been praying for ten days with one accord for the fulfillment of this promise of the Holy Spirit as given by Jesus. This attitude of many minds forms a mental magnet, and brings about results in flashes of light and spiritual illuminations. Religious revivals have demonstrated this in greater or lesser degree. The writer has several times been witness to this descent of the Spirit in classes under instruction, where the words of the speaker and expectation of the students were intensely spiritual.

This is also an individual experience, and many have testified to the powerful inrush into mind and body of this higher power. It cannot be said to be a wind, yet no other comparison more accurately describes the sensation. It is part of the regenerative process, and when one becomes adept in mentation it can be brought about at any time. Realize the truth of your being, your spiritual character, the omnipresence of God, the power of Christ, and your oneness with all. Then repeat with great earnestness the Lord's prayer, stopping at each paragraph to get the meaning. Then quietly rest and wait in expectancy for the descent of the Spirit from on high. If the result is not satisfactory, repeat the process again and again until it is. Remember the disciples prayed ten days.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

FAITHFUL STEWARDS

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation.

"He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16:9-12.

E READILY see, from these words of Jesus, in connection with the parable of the unjust steward, that he sought to emphasize the value of faithfulness as a principle, a rule of conduct, and the importance of making friends of the "mammon of unrighteousness." As children of the world, we have been wasting some of our Lord's substance in pronouncing worthless and valueless many things that serve us well, when we take a friendly attitude toward them. As students of Truth, we are all stewards and are responsible to our Lord for the use of his goods. We render an account of our stewardship in every thought that we think, every word that we speak, every deed that we do.

"Make to yourselves friends of the mammon of unrighteousness." "Unrighteous mammon" is the realm of external wealth or manifestation, and is not to be condemned nor despised, but rather lifted up to a higher plane of consciousness. It serves us better as a friend than an adversary. So closely related is the realm of external wealth with the idea, that we cannot touch the manifestation without touching the idea. If we have made friends with our work, our environment, the people we no longer find interesting, the physician we no longer need, the church that no longer serves us; then, if we fail sometimes, as the Master hinted we might, we will receive no words of antagonism but find an "everlasting habitation" in the idea of friendship and goodwill we entertain for all these things. Unfaithfulness in the

realm of "unrighteous mammon," as the world of affairs is sometimes called, is often the error that prevents the full realization of God's ever present bounty of whatever nature.

The object of all work is self-expression and loving service to humanity. To express the self is to bring into manifestation the ideas of our Parent Mind, of which the mind of man is the natural outlet. In rendering faithful service in that "which is another man's," we are really opening the way to receive our own; but whole-hearted concentration and service must become habitual from Principle, and not through a desire for reward. If faithfulness is to us a Principle, we love to apply it in all that we do, whether the work at hand be great or small. He that is unjust from habit of conduct in the little things, will not find it easy to be faithful in the greater things. Nothing is promised to half-hearted service.

All of us long to do the things for which we are especially fitted. Begin by doing faithfully the thing at hand to be done, and so step by step we grow until God reveals to us our own work. "My own comes to me through Divine Law," affirms the earnest seeker of Truth. Then, should we look to personality for the fulfillment of this law? God gives the increase, and it is man's mission to keep meek and receptive to the inflow, since he is the channel through which God pours himself. We need not wrest from anyone our own. Blessing and praising all that we do brings increase and opens the way for greater opportunities of expression. Throughout the scriptures joy and blessing are associated with faithfulness. "Thou hast been faithful over a few things, I will set thee over many things; enter now into the joys of thy lord." "A faithful man shall abound with blessings." Out of your own faithfulness is brought into manifestation that which you are desiring.

If you have not been faithful in handling affairs in the external realms of consciousness (unrighteous mammon), how can you expect to demonstrate the "true riches"? The "true riches" are the treasures in heaven, an understanding of the laws governing the realm of Divine Ideas, which, in

turn, govern the realm of external wealth. Real wealth is not measured by money, but by minds alive and active in rich ideas. There ideas may express as health, freedom, poise, love, generosity, good-will or accumulated and formed substance. Here again we see the relation of the idea with the realm of the manifest. There is in reality no separation between the realm of "unrighteous mammon" (external wealth) and the realm of true riches. Whoever seeks to understand the treasures of the heavenly kingdom will also come into a knowledge and possession of the earthly one (added things).

"Ye cannot serve God and mammon," has been considered as a command to choose between them. If you serve God, and mammon serves you, you have only one Master. The "added things" are understood, not condemned and despised. It is the *love* of money that is the root of all evil, not the money. Notice too, that love such as this, is the *root* of all evil, not the evil. Setting our hearts on the things of the earth, as if they were the sum-total of living, is the curse that separates man from God, and not the riches of the world.

Truth combines the wisdom of the serpent and the harmlessness of the dove. Through wisdom, we know that everything has its rightful plane of expression; that back of the manifestation is the God idea. Through love, we know that nothing can be destroyed, since love is constructive in all its phases of consciousness. There remains then, in Truth, but one process of effecting a change—the process of transmutation. This is the way of making friends with the "mammon of unrighteousness." There is nothing worthless, and nothing but serves its purpose in the unfoldment of the individual.

The principles of faithfulness and friendliness enter into every demonstration. We make friends with all that we desire to express, through turning over in our minds the ideas involved in the demonstration. Friendliness is a form of love, and it is through love that all attachments are made. If it is health we desire to see manifest, we think health, love

health, attach ourselves to health ideas until it comes forth out of the invisible, a blessing and a joy. And so will every other good thing come forth when we cultivate a friendship for it through being faithful in thinking and speaking only that which we wish to see expressed in our lives. As faithful stewards of the Universal Consciousness, we come to look upon the things of the world from above, instead of from below, and thus dwell in heavenly places instead of earthly ones.

POINTS OF GENERAL INTEREST

Explained in the Correspondence School Course

MAN'S REAL INHERITANCE—God is wholeness and perfection, and it is not his will that any of his children should suffer. Man is the offspring of God, and his inheritance is from God and not from man. The belief in heredity through the flesh keeps many people in bondage to disease. In Truth there is no such thing as hereditary disease. That there appears to be, is due entirely to man's belief in it, and his ignorance of God as his Father. Knowing God as our Father and as the Father of all men will take away the great burden of condemnation from the mind, and when condemnation is removed many of the ills of the flesh will disappear.

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TRUE PROSPERITY—A consciousness of abundance based on an understanding of God as the inexhaustible Resource always open to man is real, abiding prosperity, and not subject to the realm of appearance. One of the attributes of God is Substance. Through acknowledging and praising God as Substance, the mind is opened to it and it flows into consciousness as a great stream of plenty. This explains why Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." He knew the one Source of supply and pointed it out to men. This also explains why Jesus said, "Lay not up

treasures." What is the use of laying up when the inexhaustible Source is ever present? It was out of Substance that Jesus multiplied the loaves and fishes. He understood it as all potential, everywhere present, and intelligent. He had faith in it, and showed by his example that it was brought into manifestation by prayer and thanksgiving. All who have the understanding of true spiritual prosperity, keep the law of giving and receiving, and take the right attitude toward money, have plenty of it. It will flow into their hands and through their hands in a constant stream of blessing. "He that soweth bountifully shall reap also bountifully."

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RESTITUTION AND RESTORATION—Restitution means, primarily, that man is to be restored to the Divine image and likeness and to the mastery and dominion which were given him in the beginning. The whole earth, the whole creation, suffers because of man's loss of dominion, and as he comes back into the consciousness of who he is and what his power is as the offspring of God, he will exercise his power and dominion in wisdom and love and the whole earth shall be blessed. The crowning demonstration in restitution is the overcoming of death, the attainment of eternal life—God manifest in the flesh.

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THE ONE BAPTISM—The baptism of the Spirit is the reality, of which water baptism is a symbol. All symbols are useful just to the extent that they serve to point man to the realities for which they stand. When the truth for which the symbol stands, is realized, the symbol is of no further value. "God is Spirit and they that worship him must worship him in spirit and in truth."

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THE LORD'S SUPPER—Paul, writing to the Corinthians about the Lord's Supper, told them that because they did not discern the Lord's body, many were weak and sickly among them and many "slept," or died. They were keeping the symbol without discerning the reality, and no doubt the same results are in this day produced in the same

manner. The Lord's Supper consists of two symbols, bread and wine. Bread represents the substance of Spirit; wine the life. We are saved by the blood of Christ, that is, by his life. We eat his flesh and drink his blood (substance and life of Spirit) when we appropriate words of Truth and establish their substance and life in consciousness through meditation and prayer. In this way "Christ is formed in you," and your body becomes "like unto his glorious body," being transformed and redeemed from that which seems material into pure substance and life of Spirit.

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DEATH THE EFFECT OF SIN—The race thought that death is inevitable, is overcome through the understanding that sin causes death, and when the cause is removed, the effect is removed also. Sin is a falling short of the possibilities which are ours as the offspring of God. This always results primarily from ignorance, but an element of positive rebelling and disobedience sometimes enters in, and this is the devil or "adversary." The effect of sin is always the same, whether it is committed willfully or in ignorance. This adversary gets his power from man, who has given his intelligence and powers to building up a personal consciousness, until it has in a measure become separate from man and seems to exercise dominion. Identification with our real self, the Christ in us, will overthrow the adversary if we give our substance of thought to building up the Christ consciousness and believing in our birthright as offsprings of God. Overcoming will be easy in proportion, as we know that sin has no power but what we give it by believing in it and identifying ourselves with it in thoughts, words and acts.

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KINGDOM OF HEAVEN—Jesus understood this kingdom and prayed that it might be brought into the earth in his prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." The kingdom of heaven is the realm of Divine Mind, or the order and harmony of God-Mind, which is descending into the mortal thoughts of men and setting up right states of consciousness and harmonious

conditions. It must first be comprehended and established in man's consciousness, then he naturally and without effort comes into right relation with his fellowmen.

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MAN—In the Scriptures the term "man" is used somewhat indiscriminately, sometimes applying to him in his true estate, and sometimes to the error state into which he has fallen through ignorance of the truth about himself. Paul told Timothy to "rightly divide the word of Truth," and if we follow this counsel, we will divide and apply aright scripture texts, and thus avoid the confusion which arises from apparent contradiction in the Bible. This is important, because many read passages about man as a sinner, condemned to die for his sin, and overlook the passages which tell of him as righteous and heir of eternal life through Christ.

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DIVINE INTELLIGENCE—God is Omnipresent; therefore, intelligence is omnipresent. In all our thinking, the One All-knowing Mind should be recognized. We should never think of ourselves or others as ignorant. We must quit believing in ignorance and thinking about it, and instead, put into all our thoughts the idea of intelligence. All men and women are offsprings of the One Mind, and are intelligent with the Intelligence of Spirit.

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APPLICATION OF TRUTH NECESSARY—Students sometimes listen to the Truth about right thinking, and take it for granted because it appeals to their understanding, but they go no farther. They do not apply the law in destroying thought structures that have been built into the organism in ignorance. The power to make and unmake thought forms is within every individual, and all those who desire to follow Jesus in the regeneration must begin the work and complete it as he did. The mind should set right every function of the organism, and not allow old error thoughts to rule in circulation, digestion, assimilation, or any of the processes of the body. Every error must be cast out of mind, conscious and subconscious.

IMPLIED AFFIRMATIONS—Affirmations do not have to be made in set terms. For instance, men seldom say, "I affirm my body to be material," but the general trend of their thought affirms it. Continued thinking in the line of this affirmation of error fixes the thought in the subconscious where it becomes a state of mind and crystallizes into cells and these in body forms. In this way, the appearance of materiality comes. Other errors of a similar nature are the belief in the reality and power of evil, sickness, old age and death. When truth is established in consciousness, it breaks up these error states of mind in the subconscious, dissolves the false thought structures and makes way for a new state of consciousness, which unifies the entire man; spirit, soul and body as a spiritual reality.

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LOVE AS THE WORD—Love is an attribute of God and is contained in the Word, the Christ. When one knows he is the Son of God, he knows he is the Word of God, and that his office is to give the Word expression. If he would manifest perfection, he must express all the attributes of God-Mind. Every word that has not in it Divine Love makes discord, because Love is included in the Word of God. This understanding will do away with the use of all condemning, criticising, fault-finding and angry words. Real creating, enduring words are spoken from the Christ consciousness. The character of man is determined by the nature of the things he sets his love upon.

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JUDGMENT—The divine judgment of all creation must be our starting point—God in the beginning made all things and pronounced them good. Judgment is a cleansing, purifying, corrective, redemptive process. The judgment seat is within man, and every day is judgment day. "God is a consuming fire," consuming not men, but their sins and errors; in this way man returns to his original sinlessness.

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A more complete explanation of these points is brought out in the Lessons of the Correspondence Course. We are seeking in every way to meet the constantly growing demand

for an understanding of the Principles of Being as taught and demonstrated by Jesus Christ. Earnest seekers of Truth everywhere are finding that these lessons meet their every need, both in understanding and in their application in daily living. Students may enroll at any time. For further particulars address Unity Correspondence School, 917 Tracy Avenue, Kansas City, Mo.

RELATION OF MENTAL ACTIVITIES

Give the relation of mental, psychical and spiritual activities of the mind.

The mental pertains to mind and its action in both the outer and inner realms of consciousness. Applied to the individual, it is termed intellect; to the Universal, the realm of Divine Ideas. As man thinks, he sets up a mental activity called the subconscious, which is the receptacle of all conscious thoughts. The subconscious has no volition of its own, but is dependent upon the conscious realm of mind for its direction and guidance.

The sum-total of consciousness, both conscious and subconscious realms of mind, constitute the Soul. The seven senses of man, his emotions and all mental activities are included in the soul. Thoughts become alive with a center of action called an ego, or personality, and in their own power of activity, go on acting independently of the conscious mind. Thoughts that have no foundation in substance, bring into conscious expression phases of intuition and thought transference, which are not understood by the conscious mind. These independent activities of the soul are termed psychical, and because they have no root in substance and are not comprehended by the conscious mind, they are misused and discords of various nature result. All phenomena is harmonious when all the faculties of the mind are developed in an orderly manner under the Divine Law.

In the awakened consciousness, that is, in one who has recognized himself as a spiritual being, all the faculties of the mind are merged into one, and that the Mind of Christ, otherwise referred to as the supérconscious. The supercon-

scious is the realm of spiritual activities, embodying those ideas of the Universal Mind inherent in man. These ideas must come into consciousness, or be consciously recognized and acknowledged by man, before he can become established in the Christ consciousness.

All activities of the mind, mental, psychical and spiritual have their place in the Christ consciousness, but to give either the mental or psychical expression without the substance and guidance of the spiritual, is to deplete and disintegrate the organism. The true goal of man is to bring all activities of mind into the spiritual consciousness.

When the at-one-ment is made, that is, the conscious and subconscious realm of mind are unified with the superconscious, all the powers of man's mind will function in Divine Ideas, the underlying principle of reality back of all manifestation, and man will use all his faculties to the glory of God. This at-one-ment will include the body, in that the body is the manifestation of man's thoughts, and what effects his mind, effects his body. This perfect expression will be the spiritual man, Jesus Christ, God's divine idea man in manifestation.

SIGNIFICANCE OF SPIRITUAL TERMS

Give spiritual significance of the following words: Freedom, order, conservation.

The highest concept of freedom is embodied in the words, independence and liberty. When man recognizes himself as an individual expression of God, he is in a position to attain his freedom. Understanding the laws governing his own being, he becomes a law unto himself, for he is accountable only to his own indwelling Lord for his thoughts and acts. He does not transgress moral laws, but transcends them with a higher rule of conduct that puts to shame the puny alternatives of the personal man, still under bondage to physical laws.

Expression is the law of growth. There can be no growth without freedom. There can be no freedom except it have its birth in the individual consciousness. If you are

in bondage to the thoughts of the personal man, seeing limitation, poverty and discord, you are not free. If you can look through these discords and know their unreality, and by a mighty thought of Love and Truth deny the testimony of the senses and declare the conditions false, you are in the way of freedom. "He who cannot govern himself is a slave." Governing from within shapes the outer expression and continual discipline of your thought-world brings you into a state of harmony. This is the true freedom that makes every man a master.

To be free in Spirit is to be orderly, efficient, harmonious in all one's thoughts and acts, looking always to the approval of God, rather than of men. This is the freedom of which Paul spoke when he said, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

Order is the harmonious relation of ideas in mind and their perfect manifestation in body and affairs. All order of a constructive nature begins in thought discipline. However, keeping the law in the outer realms of expression by being systematic and orderly in all things, is a check to disorder and invites harmony, both within and without. The without is always, in a degree, an indicator of the within.

Perfect expression of order comes through adherence to an inner ideal, that becomes desirable and tangible because of one's belief in its reality. To make order practical in all the daily affairs is to understand that it is a principle to be used and which bears fruit only as it is used. To use the law of order, lay hold of your thought world, stilling all confusion, and then do all that comes to your hand to be done in a systematic, orderly manner, having your thoughts centered in what you are doing. "Be ye doers of the word and not hearers only."

Conservation is the preserving and upholding of an ideal or principle free from all adulteration. To conserve implies *something* to be conserved or preserved. This *something* is the reality of Being, the underlying *substance* out of which all is made that is made. If we are unconscious of

this *substance*, and the effect of our thoughts upon it (for it is through thinking that the mind lays hold of substance), we bring into manifestation discord and waste. Every thought that has not the *substance* of Spirit in it is disintegrating to the organism.

Substance has its foundation in Divine Mind, and only by becoming conscious of the Ideas in Divine Mind can we properly conserve our forces. Conservation of all our forces is necessary to the full expression of our God-hood. To conserve our thought forces is not to suppress the activities of mind, but rather to use all our faculties in right relation to each other, blending our aims, desires and purposes to the will of Divine Mind, thus assuring perfect expression.

Each individual has his own ideal and standard of conservation, yet, above it all, unchangeable and impartial, is the Divine Ideal, which must be embodied in the consciousness of everyone before he attains his ultimate perfection. Preserving the whole man, spirit, soul and body, being transmuted into the One Unchangeable Substance, which knows no death or decay, is the one goal for all men.

The practical application of the principle of conservation must enter into all our affairs. Man must cease believing in poverty, old age, hard work, sensual gratification and other ideas that use up his forces and give nothing in return. He must cease attempting to shape his life to the pleasing of personality, which robs him of peace of mind. Man's mission is to please God. To please God is to please all mankind who are looking for the good and true. Dwelling in the consciousness of God as love and letting love come forth in every expression of life, is to rise above the petty whims and fancies of the personal man. All expression for the temporary satisfaction of the personal man is "riotous living." True living is the bringing forth of the Divine Man, crowned with all power in heaven (mind) and earth (manifestation). This is the "life hid with Christ in God," and consecrated to purity of thought and act, free from all adulteration. This is the conserved life, the righteous expression of all the forces of mind.

SUNDAY LESSONS

SUNDAY, OCTOBER 29

THE WILLINGNESS OF LOVE TO SERVE—John 12:1-11.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3. Mary therefore took a pound of ointment of pure nard, very precious and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. But Judas Iscariot, one of his disciples, that should betray him, saith,

5. Why was not this ointment sold for three hundred shillings, and given to the poor?

6. Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7. Jesus therefore said, Suffer her to keep it against the day of my burying.

8. For the poor ye have always with you; but me ye have not always.

9. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests took counsel that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

SILENT PRAYER: *We love, because he first loved us.*—I John 4:19.

Bethany means "a place of fruits." Whenever we make a mental demonstration we get a certain result in mind or body. This is called the *fruit* of our thought.

When Jesus went to Bethany he realized the fruit or effect of raising Lazarus—that is, quickening certain sleeping energies in his subconsciousness.

This realization is a feast to the soul—a filling of the

whole man with a sense of satisfaction. When the life is lifted up and quickened by the Spirit all the faculties of the man enter into obedient service—except Judas Iscariot—sense-consciousness. Martha, the practical soul, and Mary, the devotional, serve the Master. Martha provides the material necessities and Mary the spiritual, while Lazarus sits at meat, or abides as the living substance of the subconsciousness.

Mary, the devotional side of the soul, is grateful for the awakening of her brother Lazarus, because she depends for her manifestation upon the subconscious life which he represents. When the soul is lifted up in prayer and thanksgiving, there follows an outflow of love which fills the "whole house," or body, with its odor. The anointing of the feet represents the willingness of love to serve. When Jesus washed the feet of his disciples, he said, "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve."

Sense-consciousness, Judas Iscariot, is incarnated selfishness and his every thought is to build up personality. When Love pours out her precious substance, and diffuses its essence throughout the whole man, Judas protests and asks why it was not sold and the proceeds given to the poor. This consciousness believes in poverty, and has no understanding of the true law of relief. All that comes into consciousness is selfishly appropriated and dissipated by this thief, yet he produces nothing. He is the enigma of existence and in him is wrapped up the mystery of individuality. Jesus knew that through this department of his being he would be betrayed, but he made no effort to defeat the act of Judas. Sense-consciousness betrays man every day, yet it would be unwise to wholly destroy it before its time, because it is at its foundation good—it has simply gone wrong, it "hath a devil."

Love is the "greatest thing in the world," according to Henry Drummond, who analyzed it in a masterly manner. Jesus acknowledged the power of love when he said, "Suffer her to keep it against the day of my burying."

When personality is hurt to the death and surrenders all, love pours her balm over every wound and the substance of her sympathy infuses hope and faith to the discouraged soul. A noted mental healer relates that her husband was dying of consumption. She had treated him in every way known to her science without results, when one day in her agony she exclaimed, "I will give my whole life to save you." Immediately, she says, a great flood of substance seemed to roll forth from her heart toward her husband, and from that day he began to improve, and finally got well. This was the precious ointment of love poured out for him when he was buried in the consciousness of death, and it resurrected him. Divine Love hath a balm for every ill.

Sunday, November 5

TEMPERANCE LESSON—Ephesians 5:11-21.

11. And have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12. For the things which are done by them in secret it is a shame even to speak of.

13. But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.

14. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15. Look therefore carefully how ye walk, not as unwise, but as wise.

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not foolish, but understand what the will of the Lord is.

18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;

19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;

20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

21. Subjecting yourselves one to another in the fear of Christ.

Silent Prayer: *I drink the Christ-life in my soul and am satisfied.*

"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Metaphysically,

the "unfruitful works of darkness" are those but little understood phases of mental action which may be termed hypnotism, mesmerism, and even telepathy. They belong to the realm of blind forces which man must overcome and direct through the power of Spirit. They bear in the mental world a relation similar to electricity in the physical world.

When you know how to control these forces they become good servants. But right here many metaphysicians are starting their experiments wrong. They are assuming that these mental forces are like electricity and outside of man, when the fact is that they are states of mind in the consciousness. If you are complete master of your emotions, passions and appetites, then only can you experiment with hypnotism and telepathy. But if you are weak at any point, or gross at any place in your character, look out. You will set going the sleeping animal in your body, and unless you are strong enough to master him, he will master you.

When these mental forces assert themselves, we should "reprove them." By turning the light of Christ upon them, their character will be quite apparent, if there is selfishness or lust or animal appetite at the base. The *reproving* is the denial in the name of Spirit of all that pertains to materiality in any part of the consciousness. "It is a shame to even speak of them." Do not talk about ignorance and mortal error as reality. Do not give them the formative power of your spoken word. A fine treatment for these subjective states of ignorance is to often mentally say to them, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

"Redeeming the time, because the days are evil." Make good use of every moment, knowing that the present race thought, or degrees of mind, is filled with shortcomings. Do not let the foolishness of mortal thought lead you any farther in the way of error, but ask for and hourly seek the will of the Lord.

"Be not drunken with wine, wherein is riot, but be filled with the Spirit." Man craves exhilaration of spirit,

which alcohol temporarily gives, and drinks it in a vain effort to gain that permanent and eternal exhilaration which the Spirit alone imparts. It is a fact of Christian experience that a daily habit of prayer and thanksgiving unto the Lord finally leads to a state of exhilaration of the whole man similar to that produced by wine. On the day of Pentecost, the spiritually exhilarated disciples were thought to be "full of new wine." And this stimulant of the Spirit builds up the mind and body instead of tearing it down, and each day adds some new joy.

Sunday, November 12

A REVIEW OF CHRIST—Matt. 19:21-30.

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?

28. And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

30. But many shall be last that are first; and first that are last.

Silent Prayer: *I am not come to destroy, but to fulfill.*—Matt. 5:17.

Metaphysically a review of the life of Christ is not a study of the historical text, but a comparison of the re-

corded events of his experience with our own. Jesus is the well rounded man of whom we are all rough copies. We are the green fruit on the tree of life; he is the ripe. He traveled the road which we are all going, and his advice is, "Follow me."

To follow Jesus requires great genius, power and perseverance. That is, to follow him successfully. No one has so far done so, though thousands have been trying for twenty centuries. But even an attempt accomplishes much in the permanent development of the soul. The development which the average man or woman works out in a lifetime is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life were left to the work of intellect his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning in intellect. One earthly life experience where the soul is stirred, and the light and power of the Spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then, how important it is that we strive to quicken the Spirit and live its life. We can afford to make any sacrifice to bring about this development of the pearl of great price—spiritual understanding.

Jesus pointed the way of Truth, and demonstrated its power. The keynote of his teaching is, "God is Spirit; and they that worship him must worship in spirit and truth." He denounced the intellectual Pharisees and scribes who studied the Scripture and traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell that which thou hast, and give to the poor, . . . and come, follow me."

The rich young man is personality. It is that in us that lays store by the things of form and shape. Selfishness

attaches personality to the things of sense, while unselfishness liberates it.

Personality is selfish for eternal life and strives to attain it.

Personality does not know the Real Good.

Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If we trust in riches, trust in God is weakened. Yet we are promised all things when we have fulfilled the law of righteousness.

Sunday, November 19

DOUBLE MINDEDNESS—Mark 3:20-35.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house will not be able to stand.

26. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

27. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30. Because they said, He hath an unclean spirit.

31. And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

32. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren?

34. And looking round on them that sat round about him he saith, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

SILENT PRAYER: *I abide in the consciousness that the Good only is real and true.*

The central idea in this lesson is the inconsistency and stubborn ignorance of attributing good acts to evil causes. Jesus healed a man of a withered hand on the Sabbath day, and the Pharisees charged him with law-breaking and blasphemy. Then the word went around that he cast out devils by the prince of devils, Beelzebub. According to this narrative he went so far that even his friends thought he was beside himself, and they sought to restrain him.

When man frees himself from the trammels of sacerdotal imposition, the first impression is that he is crazy, or possessed of some very evil tendency. When a religious observance, like keeping holy the sabbath day, is set at naught, and man declared to be greater in his needs than any such law, there is unmeasured denunciation. The good that Jesus did in healing the man's withered hand was not taken into consideration—the whole question hinged upon his working on the sabbath day.

Jesus claimed that it was a very grevious sin or error to allow the mind to be so blinded by man-made laws that it could not use reason and common sense logic. It was universally taught that diseased people were under the spell of demons, or devils, sent upon them by the prince of devils,

Beelzebub. Yet here they were charging that Jesus was casting these devils out and healing all manner of diseases by Beelzebub. Then it was he called their attention to their fanaticism blinding their common sense.

For a few centuries our men of material science have taught that diseases were material in character and cause. They have built up a science with matter and material law as cause and cure. Men have accepted their conclusions and millions never doubt their accuracy. Yet all this science is an assumption and imposition put upon men in the same manner that the law of the sabbath day was put upon them. The whole science of material remedies for material diseases must go, because there never was a material disease, consequently there could never be a material remedy. All diseases are mental and the remedy must be of like character.

The fact is that we are fast getting back to the understanding of Jesus' time in this matter of the cause of disease. Sick people are possessed of devils, or demons, or adverse egos, or wrong thoughts, or mortal mind, or "claims of error." There are all shades and degrees of these demons; their name is "legion," but they all have their origin in wrong states of mind.

The unforgivable sin is to lay your devils to God—that is, claim that your ills are sent upon you by the Lord. If sickness and disease were good, there might be some foundation for claiming that God sends them upon men, but no one ever claims that. They are always aliens, and all are seeking to get rid of them. Then it is a very grievous error, and beyond Divine intervention, to ignorantly and stubbornly hold that God the Good ever sent evil upon any man.

Sunday, November 26

THE SOWER SOWETH THE WORD—Mark 4:1-20.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parables.

11. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17. And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

18. And others are they that are sown among the thorns; these are they that have heard the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

SILENT PRAYER: *All the Words of Truth sown in my soul shall bear good fruit.*

What is a parable?

A parable is an analogy, a comparison. In religious teaching it assumes a likeness between higher and lower things, or spiritual and material, and reveals the analogy.

What does the parable in this lesson illustrate?

The relation of the word, or thought, to the various soils, or mentalities, in which it finds lodgment.

Who is the sower?

Man. "The sower soweth the word."

Does his word, or thought, find lodgment in his own mentality, or that of others?

Both.

Why is thought compared to a seed?

Because it has its various stages of growth, or realization, in mentality.

What does the sowing by the wayside indicate metaphysically?

The external plane of consciousness, where the conditions are most adverse to free ideas.

What is the rocky ground?

Enthusiastic, gushing, shouting states of mind, that lack depth and endurance.

What are mental thorns?

The cares of the world, acquisitiveness, the strife for material possessions.

What is the very best mental soil?

Receptive, reflective, understanding states of mind. When an idea enters the consciousness and produces a multiplication of ideas, it is in rich environments and will surely produce a large crop.

It is possible for a thought in this last mentioned good ground to bring forth error fruit?

No. If the word is good, and the mentality good, and prayer and affirmations of good only go forth, the crop will surely be bountiful.

What seed, or *word*, does Jesus refer to in this lesson?

The Word of Truth. This predicates that the sower understands the Truth of Being, and thinks *reality* only.

What is the Truth of Being?

That there is but One Mind Universal. That this Mind is composed of Absolute, Unconditioned, All-Potential Ideas. That these Ideas of Pure Being are the Foundation upon which is based all manifestations of Life, Love, Substance, Intelligence and Power. That in its Purity this Being goes forth as potential Ideas, or the *Logos*, or Word of Scripture. Thus the Man of Understanding, the Christ, or Son of God, thinks Absolute Ideas only, and thus always sows good seed.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he did not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson.*

There are three things extremely hard: Steel, a diamond and to know one's self.

BROTHERHOOD

There's one blood pulsates through the whole,
There's one Light shines in every soul;
Our Life's great lesson is to see
This Truth—in *all* humanity.

How weak and trifling are desires,
That outer eye or flesh inspires;
Are we not higher that the sod,
Are we not channels for a God
To work through—on this lower plane,
To *live*—that *He* may live again?

We all are sculptors—and alone;
Each block of marble is our own;
And we may fashion it so fair,
That earth and sky and sun and air
Shall think it is a prism true,
With *God's own glory* shining through.

—*Evelyn A. Fenton, in "Master Mind."*

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1916
Held daily at 9 p. m.

Arise! Shine! Thy Light is come and the glory of the Lord is risen upon thee.

PROSPERITY THOUGHT

October 20 to November 20, 1916
Held daily at 12 m.

"My wealth cometh from the Lord, and I trust him to make me prosperous."

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity Workers at Headquarters, Kansas City, in their ten a. m. Silence, from October 16th to November 15th.

October 16th to October 31st—Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

October 31st to November 15th—Matt. 16:19: "And I give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as when I wake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou are teaching me wisdom, health and love, that I may manifest them and glorify the Good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

The soul should not fear the animal in its nature, because it may gain profitable experience therein, if its eye is fixed on the goal of Spirit. The children of Israel (wise souls) took the jewels of the Egyptians (sensuousness) and fled with them to the Promised Land.

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

Every movement of the body is caused by thought. Thought not only moves to action the visible members of the organism but the invisible also. Thought presses a certain brain area in the head and there is a responsive action, or inaction, in a corresponding function in the body. When feeling enters into the action, thought-forms are created that go in and out the body like bees in a hive. These thought-entities have a certain secondary thinking capacity and they carry out the ideas that have been put into them by the original thinker. Thus a combative thought will make a fighting entity, that will continue to fight after the thinker has forgotten it. All thoughts that have been dropped out of the conscious mind gather in the various brain centers in this body and we have a continuously acting thought realm called the subconscious.

This creative power of the mind accounts for the complexity of conditions that exist in every human life. And the law is not inoperative because men do not understand it. It goes right on expressing itself and we have experiences that we cannot account for, but which would be easily explained if we knew that every effect has a cause in thought, either conscious or subconscious.

* * * * *

God does not consider the time it takes us to realize perfection. His healing work is done instantly. In fact, after I had prayed with you I realized that you were ready to cooperate with me and gave you treatment immediately. I felt that you were relieved at once, and I am giving thanks for the realization of perfect freedom and comfort in your feet.

You can avoid any inharmonious condition in your feet by blessing and praising them each day. They are

dutiful servants, and they listen and respond to whatever words you speak to or about them. As you doubtless know we build and direct every cell of our organisms by our thoughts and words. There are innumerable little brain centers throughout the body, all under the direction of the *I Am*. When we say, "I am Life, Substance, Intelligence, Love," etc., we lay hold of these qualities, and we can and do send them to any part of the body we will by our thoughts. And the little brain center at that point will appropriate and build the Life and Substance according to the mental picture we are holding for that particular organ. Life is Divine activity; Substance, that through which Life manifests; and Intelligence and Love the forces which bring and keep together all the qualities needed for perfect manifestation. When all of these qualities of Being are let into consciousness in right relation, perfect harmony and peace and ease result. Error thoughts are all that keep us from being eternally at ease. And the way to overcome the error thoughts is to *think Truth*. The Truth about your feet is: "My feet are the expression of the perfect idea of a foot existing in God Mind. The Love and Wisdom and Life that brought them forth out of the universal, continually flows freely and peacefully and joyously through every cell of them and Divine Order prevails. I walk gladly in the Light and my understanding is established in the consciousness of Jesus Christ. His perfection is my Divine birthright, and I enter into it with thanksgiving." We have declared this for you, and you may affirm it for yourself.

* * * * *

Kindly explain this verse in the Bible: "I am the Lord and there is none else. I form the light and create the darkness, I make peace and create evil: I the Lord do all these things."

This text is not in accord with the Truth, therefore it must be either a minstranslation, or Isaiah was talking from the standpoint of his own judgment and limited ideas, instead of speaking by inspiration. Bible writers were not always inspired, according to their own admissions. In

different places Paul acknowledged that he was not speaking by commandment of God, but from his own light and judgment. (See II Cor. 11:17, II Cor. 8:8 and I Cor., the 7th chapter.) We believe that other writers at times did the same; therefore, when a text seems to flatly contradict the Truth, it is well to at least let it alone until its origin is made known by the Holy Spirit, which has been given to lead us into all Truth.

God is one God; not a dual God. "God is light, and in him is no darkness at all." God is Good, and in good there can be no evil. Evil is not founded in God. If it were, and God had created it, it would be enduring and abiding and could never pass away. Evil is simply a product of man's thought, and has been brought into expression and manifestation by partaking of the tree of the knowledge of good and evil, or in other words, by man setting up in his own consciousness a belief in evil as well as in God—Good, thus becoming dual in himself. This causes man to be cast out of the garden—his body—and enter into that state of dissolution called death. "A house that is divided against itself cannot stand." If God were divided against himself he could not be eternal.

In order to attain eternal life it will be necessary for man to learn to see with the single eye and believe in Good—God, only. He must quit deifying the adversary—evil—and attributing to it any power whatever, for there is but One Power, and that is God.

"Ye shall know the Truth, and the Truth shall make you free." "Blessed are the pure in heart, for they shall see God."

* * * * *

Your efforts to unify yourself with the One Presence and the One Power will not go unrewarded, for the promise is, "Seek, and ye shall find." Open your consciousness to the Healing Presence of the Spirit, and affirm that every part of your body-temple is filled and thrilled with the Life of Jesus Christ, and as you hold yourself receptive to this inflow of Spirit Substance, you will receive. The power

that creates is also able to restore, and you are now made every whit whole.

It is not a cause for discouragement that one's perception of Truth keeps ahead of his demonstration, but since we grow to be like that which we behold in mind, it is right that we should keep our attention fixed upon the Highest. Keep your eyes continually on the Christ, and believe in his righteousness manifest in you. Say to yourself confidently and silently many times a day:

"Christ the Living Word, quickens and heals me."

Just give yourself to the Omnipresent Healing Power, which is constantly seeking to manifest in and through you, and rejoice and give thanks that you are whole. Your words will accomplish that whereunto they are sent.

* * * * *

Realizing the Omnipresence of Spirit assures the supremacy of Spirit in all that touches man's life. Sex is a man-made expression and has no reality in Spirit. God made man in his image and likeness, and it is the object of the man "made alive in Christ" to prove his sonship, and to return to his original sinlessness.

God created man; "male and female created he them." Man and woman, the manifestation of this masculine and feminine idea in Divine Mind, are eternally joined in God in the holy marriage. When they have brought forth the Christ in themselves, lifted up the serpent of sense, the man and woman of today find each other, in this resurrection union. So-called human love pales before the ecstasy of this union of purity and truth. It is not a theory, but is actually being lived and realized by noble men and women, who have lost nothing in giving up the sensual, temporary union for the joys of the eternal.

Love is the highest form of expression and necessary to the demonstration of eternal life, but love is not sex expression. Sex expression takes the very thing upon which eternal life is founded, the seed of man, and dissipates it in riotous living, depleting and devitalizing the organism. Love conserves, transmutes, harmonizes, vitalizes, and

through a process of regenerative thinking, the seed is reabsorbed in the organism and perpetually renews it.

Expression is the law of life. If a man or woman feel that they are being deprived of some rightful expression, their health is depleted in the degree of their intensity of feeling. If the mind is not cleansed and purged of all impure desires, even though one is living in continence, he cannot be said to be living in chastity. Jesus taught the necessity of the right attitude of mind when he said, that "whosoever looketh upon a woman to lust after her, hath committed adultery already." All causation is in mind, and inharmonious thinking is the cause of all deterioration of health.

Man was given dominion over all the rest of creation. The external realm of expression is but a picture of man's thought world, and cannot be taken as evidence of God's handiwork. The restitution of the earth is included in the redemption of man, for his power to bless is as far-reaching as has been his power to curse.

It needs to be understood that in the regeneration, there is nothing lost, nothing suppressed. One exchanges the symbol for the reality. Life is eternal, heaven is conscious harmony, everywhere present, and perfect satisfaction can only be found in the Christ life. Every man who finds the Christ-self becomes a law unto himself and is no longer subject to the law of Adam; now is eternity to him.

* * * * *

Relative to your comment, "I am still young, and find the opposite sex a great fascination, etc." There is a natural attraction operating between the masculine and femine idea (manifest man and woman) which is perfectly in harmony with the idea of regeneration. The masculine idea is the positive and the feminine the negative pole of being, and these two are always seeking to complete each other and thus be perfected in one. There is no reason why this attraction should be viewed from an impure standpoint. Look to the purification of your own thought-world and you will come in contact with women correspondingly pure in mind.

It is impossible to live the regenerate life and the life of generation at the same time, in the full sense of the word. Generation begins with birth and ends in death, while the whole object of regeneration is the demonstration of eternal life in the body. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Since death is the result of sin, and death is the end of generation, there must be a connecting link between sin and generation.

You ask, "Is there not some ideal family life?" What is the goal of man? The goal of man is to become perfect, "even as the Father is perfect." Man's chief mission is to lift himself into a higher state of consciousness and prove his sonship with God. Could there be a more ideal family than the man and woman, joined in this resurrection, each living to the glory of God; each regenerating their own life through a union of love and purity! How much more far-reaching would be the radiance of homes of this nature, formed for the purpose of blessing mankind!

One who has begun the regeneration of his body is taking some risk by entering the life of generation. The awakened soul cannot indulge in the things of sense without reaping discords in a greater degree than those reaped by the ignorant. 'To him who hath been given much, much is required of him." All purification takes place in the mind, and the affairs of the outer world will shape themselves according to one's thoughts. The life of generation is on an entirely different plane of consciousness and would contain no satisfaction for the person who has realized in the least degree the freedom, poise, mastery and joy that comes with the consciousness of being born of the Spirit. When one has really entered into the regeneration, he cannot even entertain *ideas* of generation, since, "Former things have passed away; Behold I make all things new!"

In all things throughout the world, the man who looks for the crooked will see the crooked, and the man who looks for the straight will see the straight.—*Ruskin.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Fully two-thirds of the record of the public ministry of Jesus was devoted to the healing of diseases through the Word. It is recorded of Jesus that he healed all manner of diseases. His ministry was founded upon his realization of God as a basic principle of Truth, the same "yesterday, today and forever," and a consciousness of his right to apply these principles as a Son and heir of the Father. Jesus promised that the works he did should be done by all who believe, for "*With God* all things are possible."

Healing is not a miracle, but is under exact law. Therefore, an application of the principles as taught and demonstrated by Jesus Christ are as effective at this time as in the days of Jesus.

Thought is the formative power of the mind. Through ignorance of the power of thought and the principles of Truth, man has brought into expression conditions of inharmony. Through instilling true thoughts into consciousness, the lesser is overcome by the greater. Evil is overcome with good. Man returns to his original power and dominion in establishing a consciousness in perfect harmony with Omnipotent Good.

Freedom from sin and its corresponding disease is now being made manifest in the world, and thousands are receiving the benefits of God's redemptive and purifying love. In the Silent Unity ministry we receive many letters acknowledging the power of God to cleanse and heal. These letters are an encouragement to us in our work, and

we publish each month portions of a few of these letters, knowing that our readers will be also encouraged in knowing that God's goodness is blessing many with harmony and peace.

HEALTH

Central City, Neb.—About three weeks ago I wrote you for prayers for my little daughter for tonsilitis and catarrhal fever. Her tonsils were swollen together and I never saw anyone with such high fever. I mailed the letter about five o'clock and before seven she was perspiring. She went to sleep and slept well all night and got up the next morning feeling fine.—*Mrs. B. H.*

Picton, Ont., Canada—A year ago I had lagrippe for two months and it left me with a very weak throat. I lost my voice twice and it has bothered me a great deal all year. Three weeks ago I had a very bad throat and lost my voice for about a week. I sat down and realized the Truth so clearly that my voice returned and the pain left. I went to bed praising God and my throat has been well ever since.—*M. M. B.*

Brooklyn, N. Y.—It is with much joy and thankfulness that I am able to report the wonderful improvement in mother. Her stomach is entirely healed and she is again able to enjoy her meals. Praise God for all his goodness. —*E. C.*

Hennepin, Ill.—A few weeks before I wrote you I had the last of my teeth extracted and the gum was very sore, extending down under the tongue. The sore places healed while your letter was on the way and now my gums are not hurting me at all. Another thing that makes me feel encouraged is the fact that almost every time I declare the statement you gave, "The substance idea of Spirit is now active in my gums," I feel a decided pulsation there and I know that with God all things are possible, and that he wants our bodies to be manifestations of his perfect idea. I thank and praise him for this knowledge.—*E. L. K.*

Little Rock, Ark.—I asked help for C. and J. for chills and fever and I want to say that they are well and happy.—*Mrs. J. F. C.*

Springfield, Mass.—I studied the marked portions of the booklet you inclosed for relief of constipation and it strengthened my faith in God. The response came after a few days in a very easy and natural manner. How grateful

I am to God and to you. Only those who have been through a like experience know.—*Mrs. C. A. A.*

Tulsa, Okla.—When I first wrote you I had what four physicians pronounced a cancerous tumor in my breast and was in correspondence with a specialist in Kansas City, to whom I thought of going for treatments. I could not bear the thoughts of a surgical operation and he said he could remove the cancer by plasters. I am so thankful to say, however, that I placed myself in God's hands and that the tumor is gone. In the December UNITY I saw a notice of a man whose eyes, which had been removed, had been restored by faith. When I lived in Houston, Texas, I saw a man who had new eyes forming and he was beginning to see. It was wonderful to us to hear him talk; he was so devout.—*Mrs. L. A. B.*

Sapulpa, Okla.—I have been healed of constipation and ulcers of the stomach. My eyes are improving also and I know I can lay my glasses aside soon. Your magazine has taught me how to find health by finding the Christ within.—*Mrs. C. H.*

Los Angeles, Cal.—Some months ago I wrote you asking prayers for my husband. He had Bright's disease and no doctor would hold out hopes of his living more than two or three months. I thank God that today he is almost a well man and is gaining in strength and vigor every day. He has never been so well in his life. We are both so grateful. My health is also better than it has been for years.—*C. E. M. L.*

Warsaw, Wis.—I write to tell you, that through your prayers to the Father, my son has been cured of insanity. The light of Divine Love is shining upon us more every day and I am very grateful.—*Mrs. A. M.*

Keeline, Wyo.—My heart is full of thanks and rejoicing. The improvement in my health has been great; the worry of an operation entirely off my mind, I feel as though I had been set free after a long captivity. This has all taken place in less than one month. I am conscious of the nearness of the heavenly Father and am happy in this knowledge. Yesterday morning my pony which I was riding, stumbled and fell full length. The stirrup pressed on my ankle and my left limb was under the horse, so it was sprained and bruised. On getting up, I could not step on my foot as the pain in the ankle was severe. I thought of the prayer I had been using and then walked on to the house, a quarter of a mile. After relaxing and praying, all pain and aching left. I am truly thankful.—*Mrs. G. S. P.*

Y Health cometh from the Lord, and I trust Him to make me whole.

E. Providence, R. I.—It is a great joy to me to report to you the complete restoration to health of my nephew, for whom I asked your prayers. When the doctor was called he thought he could do nothing for him, but I knew God would bring him through. The very next day after writing you my sister said he was much better, and from that on he has continued to improve. I am so thankful. I have realized prosperity in my own home in many ways also. —*Mrs. C. H. R.*

Red Oak, Mich.—About two years ago I wrote you for help for my wife. She was afflicted with epilepsy, but through the Truth and God's goodness she is cured.—*S. S.*

Warren, Ohio—Your prayers in behalf of my daughter have been blessed. She writes that she is improving and does not suffer during an attack of asthma and that the attacks are much less frequent. Her awful suffering was one thing I especially asked to be relieved. My own affairs are improving. Three rooms are rented. I used to count the pieces of coal I put in the furnace. Now that feeling is changed and I say, "The Spirit of plenty is here established in righteousness and peace." I think it is beautiful. I have lost the fear that kept me awake nights and it has made life a different thing for me.—*Mrs. M. B. C.*

Portland, Ore.—For nearly five years I doctored for constipation. Two years ago I spent the winter in Kansas City with my daughter. While there I took what I supposed was a dose of salts, but it proved to be oxalic acid. When I recovered I vowed I would never take another dose of medicine. I tried scientific eating that helped some, but still had to resort to artificial help. One week from the day I sent to you for help I had a natural movement and my system is gradually righting itself. I also had a wonderful victory over neuralgia last night.—*L. C.*

East Orange, N. J.—Sometime ago I asked prayers for my nephew who has suffered for fifteen years with a rupture. He told me the other day he is entirely healed and wanted me to write and thank you. Praise God from whom all blessings flow.—*M. A. H.*

Roland Park, Md.—I wrote you some weeks ago for prayers. I was suffering with my ears. Since a terrible illness a year ago, I had been unable to find relief. After I wrote to you the trouble has been gradually disappearing until now; I am practically well.—*C. B. C.*

Kansas City, Mo.—Your letter is received with rejoicing and we give thanks for the glorious message of

Truth which it brings us. You may discontinue your ministrations to my mother, whom you were treating for gallstones. Her improvement began with your ministrations and now she is well. We are indeed grateful and praise the All-providing Good for abundance of life.—*L. R. G.*

Saginaw, Mich.—I asked you for prayers for badly sprained ankles and almost immediately I got better so that I could walk on crutches. Today I was seized with a desire to walk without aid and, praise God, I got up and could walk alone. My ankles are growing stronger every minute. Herein is my Father glorified.—*M. J.*

Dallas, Texas—I asked your prayers for my health, my greatest trouble being in my kidneys and inflammation of the bladder. I was helped almost immediately and in a week's time all the distressing trouble left me. I am so thankful to God for it. It is such a blessing to know how to overcome sin and sickness. Life has taken on a new aspect to me.—*Mrs. R. M. W.*

Hunter, Ark.—You may discontinue your prayers for myself and two children. My letter had not reached you when we were freed from our illness. The children are back in school, well and happy.—*Mrs. W. A. D.*

Cleburne, Texas—I sent a message asking your prayers for my little boy in overcoming blood poison. He filled a bottle with powder and set it off, the glass going into his leg. Two days after, when we thought all the glass had come out, his leg swelled and was in an awful condition. Everyone who saw him said he would die, but I sent the message to you at three o'clock and by seven he was up. The glass all came out and he was healed. Praise God.—*O. M.*

Kansas City, Kans.—I had been an invalid for four years when I met one of your members. She spoke a few words of Truth for me and the Father raised me up. I have laid aside my crutches and I no longer need them. Thanks be unto the Lord.—*M. B.*

Denver, Colo.—Yesterday afternon my daughter came home with a very high fever, backache, in fact, aching all over. A doctor friend came over to take supper with us and seeing C. on my bed, walked in, and looking her over came back to me and said, "C. is going to be very sick." I affirmed, "C. is not going to be sick, but is God's perfect child." I talked to her and then we asked in the Silence for your help and at one o'clock both of us went to sleep. We got up this morning and had our breakfast together. C. is as well as she ever was. The lady for whom

I telegraphed is also well. When I sent the message to you she was so sure she would die that she had given all she had to me and another friend. I feel so thankful to God for the realization of his goodness.—*K. M. K.*

Oakland, Cal.—I asked your prayers for an appearance of cancer of the uterus. The trouble is all gone and I am well. Have also been prospered in several ways.—*Mrs. C. M. G.*

Cleveland, Ohio—Last Sunday I wired you asking prayers for my seven-year-old daughter for typhoid fever. We had two doctors' opinions; the spleen was enlarged and the liver very tender to touch. The temperature was 104, but no medicine was given her as we were opposed to doping. Monday, her temperature dropped to 100 and the soreness was nearly all gone. Tuesday her temperature was normal and I allowed her to get up. She has been improving ever since.—*Mrs. E. E. H.*

Flint, Mich.—Eight weeks ago I broke both arms; the right one was a compound fracture. I am thankful to say that I never suffered one bit with them. Everyone said just to wait until they commenced to knit, then I would suffer, but they never pained one bit and I was able to work before most people have the splints taken off.—*Mrs. M. H.*

Vancouver, B. C., Canada—I thank you for the benefits I have received in health. I have not worn glasses for almost a year and have felt a decided change in my body since eating no meat for many months.—*Mrs. E. M.*

San Francisco, Cal.—Having recently experienced a most miraculous cure of a very severe cold, I am prompted by gratefulness and desire to help others to report to you. For over a week I had a severe attack of influenza. I happened to get a copy of UNITY and turning to page 293 (April, 1916) came across a "Treatment to Heal a Cold." Upon retiring for the night I did as stated and the following morning my cold had completely vanished. The miraculous part about it was that no trace of any after effect appeared, so unlike many times before when an ordinary cold invariably left me with severe bronchial affection, lasting for many weeks.—*H. F. L.*

Fulton, N. Y.—I wrote you several weeks ago to pray for me as my back was injured. It is now well. I also have a new position much better than any I have had in two years.—*R. B. C.*

Westfield, N. J.—I wish to report continued progress on the part of my mother. From having been bedridden

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and in almost constant pain when I first telegraphed for help, she is now able to be up and about and takes long drives in the automobile almost every day.—*Mrs. H. R. S.*

San Quintin, Lower California—My uncle no longer needs your prayers as the asthma is entirely gone. He had suffered from it for over thirty years. He looks splendid now and his face is round and rosy.—*H. H.*

Seattle, Wash.—This morning I have no trouble with my breathing at all. The soreness is gone. My head is clearer every day and I am glad to say that my faith, which has been wavering so many times these last days, is beginning to become a bigger part of me again. I realize how much this suffering world needs the pure, unselfish Christ Love and I am so glad that my life has been consecrated to his service.—*Mrs. C. K.*

Brooklyn, N. Y.—The little girl for whom we have been praying, and for whom we asked you to pray, is being restored to us. The best specialists in Brooklyn (men who have spent this whole summer combating infantile paralysis) were called in and they gave absolutely no hope, saying that her case was one of the worst in nine thousand, and that the paralysis was complete. Last Saturday and Sunday night, September 2d and 3d, they said that she was passing away. They said that the muscles of her throat were completely paralyzed, yet she took a sip and then a whole cup of milk that was held to her lips and retained it. The specialists were in a quandary. On the 5th of September she turned her head toward her mother who was some distance away. This was considered marvelous by the staff of physicians. On the 6th she spoke. The doctors had given no hope until September 9th, though her heart began to strengthen a little. On the 10th they said she would live, and perhaps regain full power of her muscles. We know she has. We believe that God's Spirit dwells within her and has made her whole. At 5 p. m. on September 10th she could move her head and turn it, talk naturally, move her toes and move the left leg a little. She began to breathe through her lungs and her heart was a little stronger. We know that this was all through God's power. We have constantly prayed, believing God could and would make her well and strong as she was before. Power is gradually returning, and we know she is whole. The doctors, specialists and everyone say it is wonderful the way she has been brought back to life, and we know that God has done it.—*E. F. Le M.*

E. Northfield, Mass.—When I requested prayers for

my friend, he was in a sanitarium in Wisconsin, so ill that he could scarcely write. He did not expect to be able to leave there before the 15th of September. On September 4th I received a telegram from him, saying that he was able to be back at his business. I am very thankful to you and to the Father for this wonderful help. My faith increases each day.—*E. T.*

Lincoln, Neb.—I sent you a telegram this morning asking for your help in removing a particle of cement from my eyeball. I received help in a few hours. A piece of concrete was driven into my open eye when I was helping lift a heavy basket out of a basement window. I watched with my eyes, the piece disintegrate. This is a marvelous manifestation of God's power.—*R. P.*

Austin, Texas—I am grateful for the help you have given me. My friends and acquaintances are all amazed to see me looking so well—"twenty years younger" they say. I have gained over thirty pounds since May, and all exclaim that I certainly have an excellent boarding place, to which I do not assent is due to the rare bill of fare, but to "meat they know not of." There are a few who understand and rejoice with me, and are exceedingly glad that "earth hath no sorrow that heaven cannot heal." Instead of being the lifetime invalid as the doctors predicted, I stand before them, a witness of the Truth that made me whole. My old time physician marvels at my restoration, and accepted with faith my explanation, and he is deeply interested to know about the superconscious Mind.—*Mrs. A. B. C.*

Salt Lake City, Utah—The greatest victory for me is that I have laid aside my glasses after wearing them for fourteen years. I was told I could not go without glasses, and in a measure I must have believed it. I will not try to tell you of my struggle to overcome the old thought of needing glasses. There have been times I could not see plain, and I just stood still and asked Divine Love and Strength to be poured into my weak thoughts, and I am seeing better all the time.—*L. L. H.*

Carthage, Mo.—I am very grateful for your prayers. Even though you did not receive my letter I began to improve at once. My side was so sore I could hardly move. I spent most of that day reading your literature and affirming health in spite of the seeming pain. The next day I did the washing for my family of five. The headaches do not bother me any more since writing to you.—*Mrs. G. P.*

Cicero, Ill.—About a month ago I wrote to you for

prayers for my ear, and I noticed a change for better almost immediately. This has made me very happy, and I am very thankful to you. I read Unity literature and love it more each day, for it has been a great help to me.—*I. E. R.*

Marshall, Texas—I asked your prayers for a lady of 81 years, who had broken her hip. I am glad to report that she is doing wonderfully well. It was seven weeks yesterday that the accident occurred, and compared with similar cases in this town her progress is remarkable. We praise the Lord and thank him each day for our many blessings, chief among them being Unity.—*A. M. C.*

Shawnee, Okla.—About a month or more ago I asked your prayers for a brother who was partly paralyzed. He could not walk without his crutches, and his mouth was drawn to one side so he could hardly talk. Now he can talk all right and he has laid down both crutches. Thanks to you dear people for your prayers, and to God for his goodness.—*Mrs. M. R. H.*

Shawnee, Okla.—About a month ago I wrote to you asking prayers for my sister-in-law, who was ill with typhoid fever. In a short time the fever broke, and very soon thereafter she was up, and now she is feeling fine and is gaining flesh. I thank God for his goodness, and you for your prayers.—*Mrs. I. C.*

Santa Barbara, Cal.—I cannot thank you enough for the good I have received, both physically and spiritually, from God through your efforts. The heart once so affected that doctors said I could not live but a few months, is now strong as in youth and life is one continual feast, filled with heartfelt thanks to God, the great fount of all life.—*J. C. C.*

Butte, Mont.—I have let go entirely of the past and I am living in the *now*. It is not at all hard. I speak the Truth aloud and thank God for everything. My bowels are getting more normal. My hands are getting better. Altogether, I am in much better shape both physically and spiritually than I was a month ago. The corns and ingrowing toe-nails which have been troubling me are disappearing; praise God.—*F. E. W.*

PROSPERITY

Marietta, Ohio—I want to say how wonderful it is to feel prosperous. To have drilled into one's mind for

about thirty years that one never knows where his next cent is coming from and then suddenly to really feel that one has and always will have plenty, would seem to one not in the Truth to be impossible, but that is just what has happened to me. The demonstrations have been small, but none the less wonderful. One day I went to the office without enough change for my lunch. Unexpectedly a lady came in and had a little typing done, just the amount I needed for lunch. Last week I needed some change for car tickets and I did some extra work, for which I received the exact amount I needed. The grandest part of it is that feeling of exhilaration which comes from freedom from worry about things in general, finances in particular.—*H. H.*

Oklahoma City, Okla.—I wrote you yesterday requesting prayers for the filling of our rooming house and the selling of same, but took the letter home for stamp enclosure, and before I got it mailed some people came up and rented all our vacant rooms. This seemed very strange in view of the fact that I had just written you, and I believe it was a demonstration of what can be done by the thought of Truth.—*E. S.*

Jamestown, N. Y.—Last December I asked you to help me find work, for I had been without work for eight weeks. Four days after sending my letter I got a position. I am still employed by the same firm and have received an increase in wages.—*M. E. S.*

New York, N. Y.—This is to tell you that our home is safe and my husband has a position which promises to be very good. It is really wonderful how we have gotten along on nothing, and how happy we have been through it all. Ordinarily my husband would have worried greatly.—*S. F.*

Oakland, Cal.—I am thankful for the blessings that have come to me since I requested your prayers for my success. Ten days after I wrote you I was called over the phone to take a position as janitor in an apartment house. Three weeks after, I was told of another job of the same kind with more money and better conditions.—*T. J. A.*

Portland, Texas—For nearly two years my life, mental, physical and financial was chaos. But now my mind has been healed, my faith strengthened and my heart rejoices and sings as never before. About a week after the prosperity bank had been received conditions were indeed desperate to the last extremity, but at the last hour a letter came from a relative inclosing fifty dollars.—*Mrs. F. L. S.*

Kenilworth, Ill.—I asked your prayers to sell my

house as I did not feel able to make necessary repairs. I did not sell but was able to repair it, and had such good men to do the work. I feel very happy over the results and think the Lord opened the way for me. My tenants are also very much pleased with the house.—*S. E. H.*

Los Angeles, Cal.—I wrote you for prayers for prosperity for my son and also for myself. He secured a position as bookkeeper with a large concern and I received some money that was due me. My eyes have also improved a great deal.—*Mrs. C. B.*

Denver, Colo.—I sent for a prosperity bank, and the very same day I got $50 that I never expected to receive and had almost forgotten. I feel that if we will trust God, we will get along all right.—*A. E. P.*

Temple, Texas—We have paid out a debt that a year ago seemed so big that we could not hope to be out for years. Alone, we could not have accomplished it and we realize that God's hand has been very near us.—*Mrs. A. K. S.*

San Francisco, Cal.—When I wrote to you for prayers for prosperity I did not have any work in sight nor a cent in my pocket, but a short time afterwards I secured steady employment in a line of work that I had never done before and am making good and have a chance for advancement. I know it was through your prayers that this work came to me and I am thankful for it and many other blessings.—*J. A. G.*

Sparta, Mich.—Accept my thanks for what Unity has done for me. Our crops are fine and we are getting along very prosperously, and I know that it is all through Unity that God has so blessed us. I am trusting wholly in God and may God bless you and your work.—*Mrs. I. W.*

Spokane, Wash.—I have never enjoyed anything more than blessing the coins I drop into the prosperity bank. Oh, it is such a genuine, real pleasure! I save most of my dimes for my bank, and the help I have received in prosperity has been truly wonderful. I just feel immersed in the ever-present All-Good. I have had more joys spiritually, socially and financially the last thirty days than for a long time. Money which has been covered up for the past fifty years has been revealed, and I am now to get it. I did not know it existed any more than if it had been hidden in the bowels of the earth; but God knew just where it was, and brought it forth from its hiding place just when I needed it. O, I praise the Lord for his goodness unto the children

of men! I am one with Almightiness. My environment is God. I dwell under the shadow of the Almighty, and in the secret place of the Most High. I cannot tell you how I enjoy the little paper, *Weekly Unity*, and may it carry the Truth and bring peace and happiness to many famished hearts that are thirsty and hungry for its beautiful teachings. —*A. P. B.*

Bloomington, Ind.—We have been trying to sell a farm for two years and would be trying yet if it had not been for your loving help in showing us the way in Spirit and in Truth. We have been enabled to remove a debt of ten thousand dollars, and have enough left to build our home and do the things we had long wanted to do. We also bought a car, something we had not expected to do. My father, for whom I asked freedom, came home last night and said that he was never going to touch whiskey again. Everything is coming out in such a nice way.—*Mrs. J. C. V.*

FREEDOM

Denver, Colo.—This is with praise to our heavenly Father who today saved my life, and that of my fifteen-months-old baby. This is just a little description of the accident. As I, with baby in my arms stepped off a street car, an automobile driven at a high rate of speed struck us. The baby was thrown through the wind shield fully ten feet up and back, and escaped with only one little cut on her finger. The car passed entirely over my body and dragged me at least ten feet with it, and I came through the accident with only a few bruises, which are so few that we know God saved us. I know he was with us and will take me through every trial safe and sound.—*Mrs. A. B.*

Avondale, Pa.—I thank you so much for your prayers in the matters about which I wrote you. In my mother's affairs the help came immediately, and in an unexpected form. The persons who had been destroying the harmony of her home went away of their own volition. I see a great improvement in my daughter and she is gaining steadily.—*Mrs. M. H. M.*

San Jose, Cal.—The appetite for tobacco has practically left me, and I believe I am healed of the habit forever through the power of Truth.—*R. S.*

Butte, Mont.—I have given up the old habit of meat eating. I was not sure at first if I could undergo the labori-

ous work at the mines on a vegetarian diet, but I saw in the monthly UNITY that others were having such success on a vegetarian diet, so I determined to try it. I can now assure you that the change in me is wonderful. I seem to be using better judgment than formerly. I praise God for Spiritual illumination, and I know that I am being prospered abundantly.—*A. E. H.*

Birmingham, Ala.—I am heartily thankful to you and God, for my husband has not taken a drink since I wrote you last. I have had many happy days since I first began correspondence with you. Your prayers have surely been wonderful to my husband and me. Our prosperity conditions are also much improved.—*Mrs. G. L.*

Le Roy, N. Y.—I asked your help to overcome the habits of drinking and smoking. I want to thank you for your prayers, and I not only have stopped both, but I have entered temperance work and intend to devote my life to Christian work.—*Dr. D. C. D.*

Arlington Heights, Ill.—Our prayers have been answered concerning ants. They have gone and I praise God from whom all blessings flow.—*Mrs. G. E. H.*

Detroit, Mich—I have been bothered with a bad habit of smoking tobacco up to about three weeks ago, when I asked Unity to help me overcome the weed, and I have not indulged in the habit since. I give thanks to the Lord that I am no longer in bondage to this error. I am in a position now that will give me ample opportunity to devote a goodly portion of my time to prayer and meditation, which has come to me from a most unexpected source in answer to my desires and a feeling that my wants were known and would be taken care of in accordance with his will and love for me. Blessings be upon thee Unity, for thy good work.—*F. M.*

Oklahoma City, Okla.—I asked your prayers in overcoming an annoying claim a dentist made for additional money for work he had not done for me. Shortly after I sent you a statement of the case, the dunning letters ceased coming. I held the statement constantly: "I have paid you all I honestly owe you and I hold receipts. You will very soon see your mistake, for God will show you." I certainly am thankful to you for the help received.—*L. D.*

"BE YE TRANSFORMED"

San Diego, Cal.—I thank you most earnestly for the cleansing, freeing Word spoken by you, and I praise God

that the error has been shown and cast out. I could write pages of the things shown me in spiritual illumination, and the removal of error from my consciousness. On one occasion there descended on parts of my body such a sense of feeling of lightness, strength and peace that I just shouted joy and freedom at everyone for two days. This marvelous power of the healing and freeing Word has to be experienced; it cannot be expressed in words. Such ecstasy and sweetness is a most important event in one's life.—*R. O. G.*

Alameda, Cal.—I have had several demonstrations since I last wrote you. One day I was ironing and was inclined to worry about my mother-in-law, who had been operated on at the age of seventy-four. I also realized I was to be alone in the house all night for the first time, as my husband was with his mother. I put the idea from me, thinking I would not allow myself to fear. When, without realizing, I said aloud: "I will fear no evil, for Thou art with me," and it brought me great comfort. I am sure that you will agree with me that it was a message from God. My mother-in-law is quite recovered.—*Mrs. M. B.*

Brooklyn, N. Y.—All my friends say I have a much more peaceful expression. This is the first summer I have not had hay fever for forty-five years, which is remarkable. My health has improved wonderfully.—*Mrs. M. D. T.*

Annona, Texas—I have written to you several times for prayers and received help promptly. My husband has work and I have music pupils with the prospect of several more when school starts. I am leaving everything to the guidance of the Spirit and know Spirit cannot fail. We live in the country where crops are fine. I am to teach music in the school. I am keeping out one-tenth of my income for the Lord. I can never get through praising Unity. —*Mrs. B. A.*

Lexington, Mich.—In November, 1915, I subscribed for a prosperity bank, and in a spiritual manner I have been prospered in a most remarkable way. When I first received the UNITY magazine I was emaciated, weak, shaky, fearful, despondent, and spiritually cast down. I am now in excellent health; did not lose a minute on account of illness during the school year just closed. I have received, through studying your various publications, such spiritual enlightenment and progress that I know I am thoroughly above with God and I can never turn back. I pray for wisdom and it is given me as fast as I am ready for it. I have learned to heal myself and how to keep myself in an

illuminated state. I have also assisted others in regaining health. It was a fortunate day for me when I was thrown down in the city and was compelled to come to the wilderness, for by that circumstance I discovered the Truth, and by that means I discovered myself. All of the material riches of the world could not purchase my priceless spiritual possessions and the promises of so much more. I now know who I am, what I am, and what I am here on earth for.—*I. W. L.*

San Diego, Cal.—I now experience great joy and comfort, peace and harmony. My daughter has also been restored to health and is at her work. All adverse thoughts are passing away and health and prosperity are being made manifest in my affairs. I am healed of nervousness. Thank God and bless his holy name.—*Mrs. H. G.*

Brunswick, Ga.—When I wrote to you a few weeks ago it was a sort of desperation, for I was afraid the belief of my condition had made itself indelibly impressed upon my inner consciousness and could not be easily erased. But I rejoice and give thanks for the quickening, healing, renewing, restoring presence. I am healed! A great peace has also come into my whole household, making it a heavenly home. A part of my perfect demonstration has been the renewing of my mind. All that I am—all that I have—I give the praise to God, the One Power, the One Source of all.—*Mrs. G. W. H.*

Princeton, Ill.—My health is much better since I commenced to study the Truth. It has brought peace and happiness where despair and worry used to be. Before I took it up I was poor and sickly. Everyone thought I was surely past help and now they all say, "How well you look." I hardly know myself.—*Mrs. H. S.*

Spokane, Wash.—I am so happy now in the realization of God's love and know that "God in the midst of me is love," and that I am perfect health. I asked in my last letter for help for my husband. I am so glad to tell you that he is all right and able to work every day.—*A. C. G.*

Elmira, N. Y.—I can see a great change for good in our affairs. It is so much easier to do my work and my few music pupils are more interested and are doing better. I also have two new ones. My nerves are under much better control and the goitre has gone down about one-half since you began to pray for me.—*B. H. A.*

Winnipeg, Man., Canada—Lately I have seemed to have a greater knowing of the inner energy as actually being

present. We have passed through many trying times and apparent difficulties, but we have never been absolutely cast down and have proved the Truth of our studies several times. Perhaps to me the greatest benefit of all has been a knowing and feeling the actual truth of these things.—*J. M. M.*

The river flows down and down and at last loses itself in the mighty ocean. The shower of rain falls from above and sinks far beneath the surface of the earth and disappears. The man of faith flowing down, like the river, through rocks of trials and tribulations, loses himself in the will of the Great Almighty. Like a chip on the current, he knows not where to go, but floats unconscious and unmindful in the will of Him whose Grace leads him to the goal.—*Gouri prosad Mozoomder.*

Jesus must have hated anything like display. God's greatest work has never been done in crowds, but in closets; and when it works out from thence, it is not upon crowds, but upon individuals. A crowd is not a divine thing. It is not a body. Its atoms are not members one of another. A crowd is a chaos over which the Spirit of God has yet to move, ere each retires to his place to begin his harmonious work, and unite with all the rest in the organized chorus of the human creation. The crowd must be dispersed that the church may be formed.—*George Macdonald.*

Christ saith: Whosoever forsaketh not houses, lands, money, goods, wife, children, brothers and sisters, and deny himself, and follow Me, he is not my disciple or servant; also, you must turn and become like little children, or be born anew of water and the Spirit, else you shall not see the kingdom of God. This is *not* meant that one should run out of his vocation, and calling, from his wife and children into a solitary desert and wilderness, and forsake all; but only he must forsake the anti-Christ, that is, the *self* in all—the *mine* and *thine.*—*Jacob Boehme.*

"What you shall do depends upon what you will do."

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

A PERSONAL RESPONSIBILITY

What are *you* doing to show your appreciation of the Truth? Ask yourself this question and these, too: Has your life been made happier and your world better through your knowledge of Practical Christianity? Have you not gained ideas from the teachings that are now working for your greater success? And has not your health been benefited by the Word of life and strength which is found in every line of Unity literature?

If you answer these last three questions as thousands throughout the entire world are answering them, we are confident that you are showing your appreciation by helping others to enjoy the same blessings that now are making your life more worth while. Each one of us is given daily, many opportunities to help those who have not an understanding of Practical Christianity, and each one of us should feel the personal responsibility of passing on the Truth that has meant so much to us.

Just a book or a subscription to a magazine that points the way to the Light will often change the entire life of a person, yet many students of Truth have not taken the responsibility upon themselves of sending helpful literature to those they know who need it. As we are devoting all of our time, energy and resources to the promulgating of Truth, we feel that our students and friends should help the good work along whenever possible, and one way to do this is by placing our literature where it is needed. Suppose *you* start right now to do what you can to lighten the burden of others. Our periodicals, UNITY, WEEKLY UNITY and WEE WISDOM, are ever ready to be sent where they are needed.

Selections from "Our Songs," a fine collection of Truth Songs by R. H. Randall, are being sung by the Unity Choral Club each week. The book contains eighty pages of beautiful songs, consisting of solos, duets, quartets, choir and congregational hymns. The price of the book is 50 cents, postpaid.

Before many days you will be giving some thought to the approaching holiday season and the customary exchanging of remembrances that accompany it. In years past you have no doubt spent long hours in questioning and planning what you should give your relatives and friends; if this be the case, you will gladly welcome any helpful suggestions which might solve the gift problem for you. We are now working on some ideas along this line and will publish them in this department next month. In the meantime we advise you to think about this question and outline what you intend you intend to do.

Each year, as the holiday season draws near, there comes to us so many requests for suggestions for appropriate gifts for children, young folks and adults—gifts for people who want wholeness of mind and body, more joy and satisfaction, more prosperity, greater success, and even at this early date we are now beginning to receive such requests. So in the November issue of this magazine we shall print a list of holiday offerings from which you may select gifts suitable for those you intend to remember.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in November UNITY:

CLASS THOUGHT

November 20 to December 20, 1916

Held daily at 9 p. m.

"Fear ye not; stand still, and see the salvation of the Lord, which he will show you this day."

Would you care to have us send you six assorted recent issues of UNITY Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice.

If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

H. EMILIE CADY'S NEW BOOK

Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this new book, "Miscellaneous Writings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In "Miscellaneous Writings" there are many effectual rules, suggestions and helps; but to one's self all depends on how faithfully and persistently one *uses* the helps given. In all, there are eleven chapters in this new book. Part of the articles have never appeared in pamphlet or booklet form.

One pleasing feature about the book is that it is printed in large beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents.

MISCELLANEOUS WRITINGS

A New Book, by H. EMILIE CADY, *author of "Lessons In Truth," Etc.*

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings;" a number of them have never appeared in booklet form. The contents follows:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price $1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for $1.50.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Wm. Fraser Paine, 112 South 11th St., Saginaw, Mich.

Mrs. H. Rudawsky, 1922 Oxford St., Berkeley, Cal.

Mrs. Julia Newman, 346 E. 25th St., Baltimore, Md.

Mrs. Jessie J. Knox, 5453 Manila Ave. Oakland, Cal.

Emma G. Hawkins, 581 Belmont St., Portland, Ore.

Mrs. Ada Paulus, 204 Delaware Ave., Ithaca, N. Y.

P. S. Peterson, Route 1, Lakewood, Minn., (Duluth suburb).

Mrs. Mildred L. Brown, Box 185, Las Vegas, Nev.

Mrs. S. D. Hyatt, 4049 Georgia St., San Diego, Cal.

Mrs. J. M. Crawford, Clear Lake, S. Dakota.

Margaret Davis, 726 S. Mill St., Pontiac, Ill.

Mrs. Lillian C. Logan, Stevensville, Mont.

Miss E. F. Royce, East Shoreham, Vermont.

Mrs. W. Ford, 918 Penn Ave., S. E. Washington, D. C.

Miss Valetta Shont, 22 Clitheroe Road in Clapham Road, London, S. W., England.

Mrs. Elsie V. Bainter, 1282 S. Moffitt St., Decatur, Illinois.

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (October) now, and the November and December numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the Truth that sets men free from sickness, poverty and unhappiness?

HELPED BY UNITY LITERATURE

Brooklyn, N. Y.—I am so happy and rich in God's blessings. I wish all who are in seeming bondage could have the privilege and pleasure of reading your literature. It surely would lead them into the right way of thinking and many blessings are sure to follow. Your writings are all so beautiful and clear. The thought, "Son, thou art ever with me and all I have is thine," from the "Ten o'Clock Silence," has been a great lesson to me and brought much light. My husband thought the "Way of Christ" in the August UNITY the most beautiful explanation he ever read. A great change has come into our lives through the reading of the Truth as set forth in your literature and through being faithful to the silent hour of meditation.—*Mrs. G. B. C.*

Oklahoma City, Okla.—I can do no more than repeat the oft made statement of all that come into the fold of Unity, "I can never be thankful enough." I have noticed a wonderful change for the better and it has been continuous, not only in physical things but spiritual as well. Through reading and studying UNITY I have had a wonderful awakening and regeneration is taking place. Surely every leaf of UNITY is manna to the understanding heart.—*Mrs. C. S. W.*

Weding, N. Y.—I am growing physically and spiritually every day through reading "Lessons in Truth" and "Christian Healing." I am demonstrating every day and I find that going into the Silence often gives me strength for the duties of the day. Before I took up Unity I was obliged to take something for the bowels every night. Now I have no trouble whatever and I hardly realize I have a stomach. It caused me constant trouble for twenty years. It is a great wonder to my friends what "new religion" I have taken up.—*F. A. H.*

Yuka, Cal.—I am so thankful for the help which I have received through reading UNITY. My thoughts in daily life have changed for the better and I am trying in every way to make things appear brighter. The way has opened up for us to build and we are going to live in our own home, which it seemed we could not afford to do before, but I find all things are possible with God. My health is improving every day.—*Mrs. M. C.*

Hawthorne, Cal.—I can hardly keep my UNITY long enough to read it, as my neighbors like to read it so well and I always pass it on. I have given it to several here in Hawthorne and some of them have sent for it. I try to spread the Truth wherever I can. It is wonderful how the Lord is working in all our affairs.—*S. C. S.*

Los Angeles, Cal.—No sum of money could pay for the inspiration to be had from your writings.—*L. E. B.*

Austin, Texas—My heart is so full of praise and gratitude to our Father for the channel through which he is conveying his precious Truth to me, that I must express in a few words my thanks to you for

placing in my hands, "Lessons in Truth" by H. Emilie Cady. It is what I have hungered for so long, but I suppose that the soil was not quite ready for the precious seed so full of substance that each must yield golden fruit for those who work in God's vineyard. "Lessons in Truth" are so clear, so convincing, so gentle and so soothing that the heart understands and the Spirit responds and a song of praise and thanksgiving awakens and fills the soul with joy. Could I not replace my little volume no money could purchase it from me.—*L. T. R.*

Pleasant Plain, Ohio—The five o'clock affirmation, in unison with you, has brought me light and I feel that my faith is growing as never before. My way is clearing and the Bible is no longer an historical record of ancient people. I cannot feel yet what many do, but the way opens and I will go so far as the light shines, knowing more light will then be given. The March UNITY has been so helpful to me, especially the article, "First Steps in Regeneration," by Charles Fillmore. Many of his articles clear up troublesome points on the way.—*A. R. C.*

Momence, Ill.—The last numbers of UNITY, beginning with the New Year, are better than ever. They are full and running over with Life, Love, and Truth.—*A. S. S.*

Los Angeles, Cal.—No sum of money could pay for the inspiration to be had from your writings.—***L. E. B.***

UNITY CORRESPONDENCE SCHOOL

Quincy, Cal.—Your literature and these lessons have been a great help to me. The first UNITY I ever saw, May, 1915, converted me. You have made me "enter into the joy of our Lord." Being a minister's daughter, I was brought up on certain aspects of the Bible, but I thought it all a myth or at least impossible to be a real Christian. Thank you for opening the door for me.—*H. C.*

Los Angeles, Cal.—Since studying the lessons I have found much happiness and truth and intelligence of Spirit. I have good health and am renewed all through. Everything comes to me. I just ask God and I get the answer every time. I have also had more prosperity than ever before. There is no end to God's love and care when we have faith. I could not do without UNITY now. I have been able to help my nephew back East. He writes that he is feeling fine and can eat anything now. He had stomach trouble for years and was a great sufferer. He also writes that he has given up smoking. He laughed at me when I told him I would ask God to help him, but now he thinks there is something in Truth. God's power and love are endless.—*Mrs. K. R. D.*

Memphis, Tenn.—I feel that I am now ready for the questions to Lesson Two of the Primary Course. The lesson is wonderful. It throws so much light on the question of healing. No one can esti-

mate the value of these courses to the individual and I do so greatly rejoice that the Father has led me into the Truth. I rejoice daily and praise him for his love and care of me. Unity teaching is the longing of my soul consummated.—*E. M. C.*

Portland, Ore.—In all my studies from the Bible and books in search of Truth I could never understand how the kingdom of heaven was within. I somehow could never get my mind drawn to the within. In my prayer I would look to God "in the secret place of the Most High" to be in the heavens above, but by the time I had read the first lesson over twice I saw the "secret." Light flooded into my innermost being and opened up the floodgates of Truth, pointing to the kingdom within. I can now see how "I and my Father are one." I can also more fully understand how "in him we live, move and have our being." How simple it is to look within and talk to the Father.—*M. A. R.*

Worcester, Mass.—I wish to express my appreciation of your kindness in giving to me and others such an opportunity for learning to realize the wonder of God, his Truth and Love. With each lesson the way seems clearer, his Infinite Love more glorious yet more enfolding as I become more conscious of his presence. A feeling of peace and satisfaction, of quiet and trust is growing surely within me. *E. S. U.*

West Orange, N. J.—I cannot begin to tell you how much good I have received from the study of Lesson Two and the accompanying leaflets. It has "led me out into a large place" and opened to my mind and consciousness the Word of God so plain and simple that I wonder why I have not better understood it before, but I thank God that through your literature this is being done. God bless you all abundantly.—*W. C.*

Austin, Texas—I am mailing you my answers to Lesson Four. To me, this is one of the most wonderful lessons of the course. I understand and am realizing the true meaning of the Church of Christ. I feel I am growing in mastery and dominion over the flesh man's belief, as I am becoming more and more conscious of my divine birthright. I am often amazed at how little food I seem to require, while my body seems to be nourished and I feel well and strong. It is very clear since studying this interesting lesson that I have been feeding my body on true words by affirming that it is not material, but thrilled and filled with the Omnipresent Substance and Life of the Spirit. I do not crave the things of the material sense, but I do crave the Substance of Spirit in all that I eat and drink.—*Mrs. R. G. C.*

The poem, "True Speaking," by Ella Wheeler Wilcox, printed in the July, 1916 UNITY, was from her "Poems of Power," which may be found at any bookstore.

To those who wish to take advantage of our special offer of three subscriptions for $2, and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Each one is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The blanks are very convenient. Thy can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for $2.00.

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

No revision has been made in the text of this edition. In the new limp binding, "Lessons in Truth" sells for $1.50 a volume. The books are very attractive, being stamped in gold on black Keratol, with gold top. The same edition can also be supplied in cloth and paper bindings at the regular price.

Properly prepared vegetarian meals are delicious, strength-giving, healthful and conducive to spiritual thinking and living. No one need feel the need of flesh in his diet if he has the proper kind of vegetarian dishes.

To aid those who desire to live upon the reformed diet, we have issued the Unity Vegetarian Cook Book. It contains 400 recipes and many helpful suggestions for the housewife. Pages are 13½ by 10 inches, printed in two colors, with a large motto across each page. Price 60 cents, postpaid.

AN AID TO SPIRITUAL GROWTH

Do you realize that within you there is a mighty healing power sufficient to renew your mind and body, and great enough to create prosperous and harmonious conditions for you? There is just such a power dwelling in you, but until it is quickened and right use is made of its wonderful possibilities it remains latent. You should learn to develop that dormant principle in your soul, for when it is awakened it will draw like a magnet to you the desires of your heart.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

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